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The
Primal Principles
of
Vibratory Intoning

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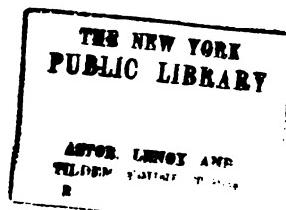


JOSEPHINE NERI

The
Primal Principles
of
Vibratory Intoning



THE GLOBE PRINTING COMPANY, DENVER, COLO.



The
Parkingtonian System of Vibratory Intoning.
Its Principles Simplified and Explained by
The Founder,
Sara Abbott Parkington, ✓
Assisted
By one of the world's greatest mystics.

APPENDED

To this work are some little poems, culled
From the many that have been written by
One of the Authors.

Denver, Colorado, November, Nineteen twenty-two.
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1922

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PREFACE.

Improvement is the order of the age. There is a vast difference between that which we believe and that which we KNOW. If we undertook to incorporate in book form all that we believe, we might write several volumes. But if we confined ourselves to that which we KNOW perhaps we could write it on a post card. This is because we do not KNOW anything that we cannot DEMONSTRATE. We may believe it with all our being, but if we are unable to demonstrate, it has not transcended the realm of belief and entered the realm of knowledge.

The worth of anything is measured by results. The discarding of old and tried teachings should not be too hasty, but a fair and impartial trial should characterize our dealings with improvements sought to be introduced.

The musical world will receive this work with a gasp of astonishment, because of its radical departure from older methods, but a thorough study of its principles and the intelligent application of the same for a short time, will convincingly demonstrate its superiority.

"There is no ignorance so hard to overcome, as that which denies without investigation."

—THE AUTHORS.

INTRODUCTION.

An extended acquaintance with the author of this work emboldens me to undertake an introduction. From observation, I am sure no method of voice culture and training could be more stable, direct and helpful than the system taught in these pages.

Muscular effort becomes voluntary and not forced. Proper breathing is reduced to an art, while poise and confidence result from her method.

From time immemorial, those versed in occult lore and wisdom, have known and understood the value of proper breathing. They regarded man, and quite properly, as the microcosm of the macrocosm. Before you shall have finished the study of this book, you will have discovered truths and principles that stagger

you with their simplicity. You will discover the secret meaning of the ancient custom of placing the words, "Know Thyself" over their temples of learning.

The same laws, principles and truths which they employed are still imminent in the universe, they are ours to discover, appropriate and use.

An experience extending over almost twenty years has taught the founder of this system its real merit and value. Students that have come to her, with muscular contraction of the diaphragm and throat, caused by improper training, have in a few lessons found a freedom of movement, a flexibility of voice, a complimentary reserve of breath, and a poise they had dreamed of, but hardly hoped to achieve.

The rapidity of your development will depend upon the degree of fidelity with which you prosecute your studies. With this brief introduction, we commit this work to your hands, commanding it wholly upon its merits.

—*Phylotus.*

CHAPTER I.

FUNDAMENTALS.

We accept as true the postulate that man is the microcosm of the macrocosm. Therefore we shall proceed from this as a starting point to acquaint you with the mystery of life.

We shall first consider the Solar System from an exoteric point of view and then show you the esoteric or hidden meaning of it all. We trust that you will not confound the principles of Astrology as we shall try to teach you, with the modern dwaddle with which men purport to tell fortunes. We shall, by the help of the law of correspondence, show you plainly how each vital of the body is but a correspondent of some one of the planets in the Grand Man of the heavens and thus help you to grasp

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and understand the application of the law of life.

We recognize our physical sun as the center of our Solar system. From it radiates all light and life giving properties to the other planets. It is not within the scope or province of this little work to discuss the influence of light upon life or how indispensable it is to the sustenance of life, but assuming our student to be aware of this principle, we proceed to its correspondent in man, or the heart. Just as there obtains the circulation of light from the Solar sun throughout the entire system, so the heart is the fountain head of the circulation of the blood in the physical man, and the ancients wrote the words, "The blood is the life thereof." If you could imagine what a catastrophe would overtake our Solar system in the event that the sun was suddenly blotted out, then you can in a measure grasp what would occur to the physical body should the heart cease to function.

As the sun is continually revitalizing the Solar system with the energy it is continually giving off or sending out, so the heart distributes the life giving fluid throughout the body, reviving

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and revitalizing the different organs. As the sun itself is continually renewed in power and energy by the Self Existent or THAT of the universe, so the heart is renewed and vitalized by a certain energy or force we call spirit, and the breath is the medium through which this force or energy is transferred to the blood. Hence the Great Master of all law declared, "I am in the Father, and the Father in me." The "I" referred to by the Master is that something in the breath that is indispensable to the manifestation of organic life, and we call that something spirit.

You will agree that you might exist for several days without eating, but how long would you survive without breathing? Then it follows that there must be something in the breath necessary for the sustenance of life, and, as we have noted, that something is spirit. It must be clear to you now, how this "I" or spirit is present in the breath you breathe. At another time this same Master said, "I am the true vine, my Father is the husbandman." With a little reflection you will clearly see how this "I" or spirit is present in the breath, and

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how the breath is the husbandman of the "I" or spirit force.

Then it follows that as you breathe in the breath you also breathe in the "I" or spirit contained in the breath. This teaches you how the vitalizing energy of the universe we call spirit, makes its entrance into your body. Now what to do with it? How may we intelligently direct this force to the renewing of our youth and the rebuilding of our temple or body?

As has been observed the blood is the agent that carries to the uttermost parts of the body this life giving energy or force. Now it is necessary to follow a little closer just how this energy is transferred from the unfailing reservoir of the universe to our bodies, or from the without to the within. Located just at the Pneuma-gastric nerve in the body, which in itself is located at the solar plexus, is a little nerve that discharges into the Pneuma-gastric nerve, and the end of this little nerve is shaped like the mouth of a fish. It is through this mouth that the blood transfers to the nerve force this energy that is breathed in with each breath. It is apparent to you now that we

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must follow it through the nerve system to the different vitals of the body, this transference having been accomplished.

The sun, or heart has now fulfilled its mission, having through the medium of the blood delivered its precious cargo to the nerve man. Of course the heart exercises what may be termed a secondary influence now, in that it is responsible for the continued deliverance of this force. But this particular vital spark we now have under discussion has passed to the nerve man and it is our task to follow it in its journeyings.

The planet Mercury is nearest the sun not only as to distance but in vital relation. The ancients called this planet the winged messenger of the gods, and symbolized it by a man with wings on his feet and in full stride as if running.

The planet Mercury is said to rule the stomach and bowels, but more specifically does it rule the solar plexus. Even as the planet is in the closer relation to the solar sun, so the mercury, or solar plexus in each of us sustains the closer relation to the heart, for the heart with its intricate system of veins and arteries

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is the twin brother as it were of the nerve system, or nerve man within us. And as the heart is the head of the circulatory system, even so is the solar plexus the head or center of the nerve man. Of course there is a Cerebro-spinal man within each of us that is absolutely indispensable to our manifestation as a living organic form, but the very center of all nerve energy is found in the solar plexus. And as the planet was likened to the winged messenger of the gods, so this center is the winged messenger within us, notifying us when the natural functions of the body are interrupted or disturbed.

We now, in conscious thought seize this vital spark as it emerges from this fish-shaped mouth and follow it through the semi-lunar (or half moon) nerve to the spine where it makes its entrance at the thirteenth vertebra. We continue to follow it until it reaches the Medulla oblongata, or more particularly the Arba-Vitae, meaning, the tree of life. We now direct this spark in thought to the solar plexus and from thence to the vocal chords in the throat.

This energy now changes color and comes

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under the direction of the planet Venus. To the ancients Venus was the Goddess of love and its influence included all that is generally understood by the term. The law of correspondence fixes the kidneys and all the throat with the exception of the vocal chords as coming under the rulership of the venus in the body. If the scope of this work permitted, we could by elaborate process show you how this is absolutely true relative to the human body. Suffice to know that it is a fact and by the same process you now direct this vital spark from the vocal chords to the kidneys and back to the throat, embracing the thyroid glands, salavary glands, in fact all, except the vocal chords as has been noted.

This completes the reign of the venus in the body and it is now transferred to Mars where the color again changes. As this planet was the god of war, hasty and impetuous, fiery and destructive, except when intelligently directed, so the mars in the body is of the same nature. This is why the planet Mars by the law of correspondence rules the genitals or generative organs in the body. You now in thought direct this spark to the genitals of the body over-

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looking none of the functions of these organs, but at the same time keeping the thought free from everything of a destructive nature. The force of Mars unbridled and uncontrolled is the most destructive energy that we have to contend with in the flesh. Hence the necessity of refraining from impregnating this vital spark with anything of a destructive nature. For, we may as well observe at this point as further along in these lessons, this vital spark is susceptible to the slightest movement of thought and delivers to that part of the body to which you direct it, the exact character of thought with which it is burdened.

This spark now passes to the rulership of the jupiter in the body and again changes color. As the planet Jupiter was the lord of finance with the ancients, so it sustains the same correspondence in the body, in an esoteric sense ruling the stomach and intestines. You follow the same process in thought and direct this vital spark from the genitals to the stomach and intestines, revitalizing and imparting to them new life. It is the office of the stomach to receive that which we eat and drink for the sustenance of the physical man. But it will soon become

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apparent to you that there is vastly more in proper breathing for the sustenance of physical life than in what you eat.

The mastery of this marvelous truth enabled the Great Master to continue his fast for forty days, confounding the doctors in the temple and demonstrating this mighty principle. The lesser intestines discharge into the larger and it is just as necessary that they be kept in a healthy condition as it is that the receiving end be cared for. The jupiter of the body selects that which can be appropriated for use in the body and consigns the rest to oblivion. This is the sense in which the jupiter in the body is the money changer trying to balance and equalize our indiscretions in matters of diet.

This energy or spark now passes to the rulership of Saturn. The influence of Saturn is cold, crystalizing and hardening. So the saturn in the body exercises the same influence. You now in conscious thought direct this spark to the spleen in the body. Here this energy again changes color and revitalizes this organ, whose office it is to lift the red corpuscle of

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the blood to that of the white, revivifying and revitalizing it and sending it on its journey throughout the body. By intense thought you may at this point catch a glimpse of how to rebuke and overcome the presence of tuberculosis in the body. In addition to ruling the spleen, the saturn in the body also rules the bones. Out of the soft spongy bones of the body, and particularly the ribs, comes that substance out of which nature manufactures the red corpuscle of the blood at the heart. The corpuscle is not the life, but the carrier of the life principle or vital spark that you are now dealing with. That is it is the agent that carries it up to this point, or spleen. A lack of red corpuscles in the blood is indicated in all tubercular patients. Then is it not the logical thing to do, to revivify and revitalize this substance in the bones? How? By directing this vital spark all through the opening in the bones throughout the entire body, thus supplying the heart with the substance necessary to manifest the red corpuscle. Give much attention to this office and function of the saturn in the body.

This spark now passes to the rulership of

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Uranus, having fulfilled its mission in the body thus far. The planet Uranus, was known as the mystic planet and ruled everything of a secret nature. So the uranus in the body fulfills the same function, it rules the lungs.

Just how the blood is areoated by the lungs, just how this vital spark is breathed into the body by their functioning, just how this spark is transferred from the breath to the blood are all matters of mystery to man, he admits the truth of the statement, but the exact modus operandi is unknown. That it is done, may be demonstrated by a succession of experiments that the scope of this work does not permit us to elaborate.

Having delivered that part of itself that rightfully belongs to the uranus of the body, this spark now passes to the rulership of Neptune. Up until the year nineteen one Neptune was limited to the rulership of the sign Pisces or the ocean. Since entering the Aquarian age this planet not only rules the ocean but also the sign Aries or the head, while the planet Mars, formerly ruling Aries takes its rightful place in the sign Scorpio which sign rules the genitals.

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The influence of this planet is of an occult nature, governing those things that touch the occult side of our existence. Let no one be alarmed at the use of the word "Occult", in its last analysis it simply means "The natural." So the neptune in our bodies rules the liver. When this vital is absolutely healthy and normal, as a rule the entire body is in a healthy condition. This is because of the close relation of this organ not only to the physical, but to the mental man. It is sometimes referred to as the filter of the physical man. In a vastly larger sense it is the filter of the mental man. All philosophy, all experience to the contrary, learn that the normal color of the liver is a GOLDEN YELLOW. We know that you will say that this is contrary to all experience, and we answer, so is the perfect man contrary to experience and is not perfection the goal you seek?

As has been observed this organ is sensitive to the character of each thought we indulge. It is well for you to know that each thought vibrates at its own rate of motion and color to which the character of thought belongs. Thoughts of material money or finance vibrate

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to a certain shade of green while thoughts of sex vibrates to a certain shade of red. Now ask any painter how he would obtain a red-brown or brick dust color, and he will tell you by mixing the red and green.

What two things occupy the minds of men more than anything else? Sex and finance. Red and green. What color do the mixture of these two colors produce? Red-brown. What color is the liver of the average man? You have the answer. Hence it behooves us to carefully sift the thoughts we indulge and permit to register in our consciousness, particularly during the time we are taking these exercises in breathing. Hence if you would revitalize and renew the neptune or liver in the body, in consciousness direct this vital spark to the liver burdened with thoughts of strength, vim, vigor and vitality and the result will astonish you beyond words.

This force or energy is now delivered to the rulership of the Moon. The ancients regarded the Moon as the ruler of the sign Cancer, which sign rules the breasts in man. This is true, but in an occult sense it rules the brain also. The Moon gives off a reflected light,

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that is light from the solar sun is reflected to this planet by way of the Moon.

The brain in the skull is the organ commonly regarded as the seat of thought, and this is true of the conscious or outer mind. But the real seat of thought is in the silence which we reach through the solar plexus, this being the home of the intuitive mind or KNOWER in each of us. It is through this center that we receive all illumination. Whatever degree of illumination the brain in the skull possesses, or rather mind functioning through this organ, is reflected or communicated to it from the fountain head of all knowledge located in each of us at the solar plexus. Hence this center may be likened unto the solar sun, while the brain in the skull is likened unto the Moon. He who would establish conscious communication between this center of light which is in each of us, and the conscious mind that functions through the brain, will read much that is here written between the lines and finally overcome.

CHAPTER II.

COLOR.

So much reference has been made to color in the foregoing that it seems pertinent to here introduce a short exegesis concerning the same. There are but five cardinal colors, all teaching to the contrary. Outside the five basic colors, all others are shades or blends.

The aura of the infant is made up of these five, but as man grows older and indulges in indiscretions and transgressions of the law these colors are caused to blend and form different shades. The highest rate of motion in color on the earth given off by the mental man is the golden yellow. When this color is apparent in the aura, it is conclusive evidence

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that the thoughts of the thinker are of Divine love. Divine love is the ABSENCE of ALL emotion, the presence of ALL good. Hence the thoughts when reflecting this color are wholly constructive and good.

The next rate of motion in color is the blue, and this embraces all shades from the deep, dark indigo blue up to the pale blue of the sky. When this is present in the aura you may know that the thoughts are esthetic, ennobling, uplifting, constructive and helpful.

Next in rate of motion is the orange, and to you who are seeking health it is well for you to give special attention to what is herein written, as we shall elaborate this to some extent. Except for the orange ray from the solar sun there would be no manifestation of physical life, neither animal or vegetable. The ancients understood this wonderful truth and governed themselves accordingly. They knew that this ray from the sun was strongest just as the disc of the sun begun to show above the eastern horizon. Therefore it was their custom to rise early, face the east, and as the sun begun to show, they began their seven Pranas, or deep breaths. This ceremony lasted until

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the disc of the sun swung clear of the horizon. They held the thought as they breathed, they were actually breathing into their bodies the orange ray, or life ray from the sun. They knew that this ray gradually grew weaker and weaker in its influence as the sun ascended the heavens, until by the time it reached the meridian directly overhead, its influence had disappeared altogether, consumed by the caloric or heat ray from the same orb. Perhaps you will discover here the hidden meaning in the words of the Psalmist, when he said, "Save me from the destruction that wasteth at noon-day."

They knew that this ray again asserted its influence in the afternoon but was never so strong as at sunrise. They also understood that this ray gradually weakened until sunset, when it disappeared altogether until the next sunrise. Physicians may not know why they lose seventy-six per cent of their patients between noon and midnight, and fifty-four per cent of this seventy-six per cent between sundown and midnight, but they do, and it is because of the loss of the orange ray, sustainer of physical life. "The lips of the wise are

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sealed except to those having the ear of understanding."

Next to the orange ray in rate of motion is the green. This has two general divisions. There is a pea green and a bottle green. The pea green indicates through the aura that the thoughts are either of a social or domestic nature. Thoughts concerning social engagements or social affairs. The bottle green indicates that the thoughts are of a financial character. Money or its equivalent. Men may not know why they print their money on green paper but they do. You will better understand the words of the Psalmist now when he says, "He maketh me to lie down in green pastures." Not that he expected to go out and lie down in some cow pasture, but "I shall not want", that is I shall know no limitation, because I will think in harmony with the law.

Next to the green in rate of motion is the red, and this has two general divisions that are in turn sub-divided. There is an angry red: when the thoughts are latent concerning anger the aura reflects a dark wine color, when excited and intense the aura becomes a fiery red. When the thoughts are passive concern-

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ing sex the aura is a scarlet color, when excited and intense the aura is a crimson color. We will not quote it here, but turn to the first chapter of Isaiah and read the eighteenth verse and you will catch a glimpse of our meaning.

Of course the student will not expect an exhaustive treatise on this subject in this little work, but enough is given to assist the earnest seeker to prosecute their studies until they shall master the secret of color.

It is well to state here that each sound has its individual color, and each color has its own individual sound. Eventually the student will come to the place where they will see sound and hear color. This is the state reached by John the Revelator when he said, "I turned to SEE the voice that spake with me." You have gone into rooms that just seemed to grate on your nerves. You had no particular reason but a spirit of restlessness approaching irrationality would seize and cling to you until you left the room. This was because the inharmony of color in the room produced a discord of sound that grated on your nerves though you heard nothing audible. And why should it

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grate on the nerves? Study again the change in color manifested by that vital spark as it progressed from one organ to the other and you will find your answer.

Again you have entered rooms that seemed so restful to you that you wanted to linger almost indefinitely. This was because the color scheme was so nearly perfect that it harmonized with your nerve man and you experienced a calm and restful feeling.

You perhaps, have read or heard the statement that the "Planets incline, but do not compel." This is absolutely the truth. We rule the planets, by ruling their correspondents in our bodies. We rule their correspondents in our bodies by and through the mastery of the art of breathing in harmony with the law of color.

CHAPTER III.

HARMONY.

As there must be harmony in color so there must be harmony in sound, and also there must obtain a harmonious relation between each individual and the law governing physical life. The physical organism being the instrument through which we manifest, it is but natural that the physical should come first in consideration. The Great Master understood this principle. When His disciples came to Him inquiring about the law of supply, He chose three illustrations, two from the animal and one from the vegetable kingdom. In this teaching He made an effort to teach them the law of harmony that must exist between each individual and the law governing the physical

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realm. He called their attention to the sparrows and the ravens, how they did not gather into barns or lay up store, yet they were provided for.

He closed His observations on this point by calling their attention to the lily in the following words: "Consider the lilies of the field, how they grow, they toil not neither do they spin, yet even Solomon in all his glory was not arrayed like one of these" * * * "But seek ye first the kingdom of God and His righteousness and all these things shall be added unto you."

By close observation of the language employed by the Master, you will discover the error of the average teacher of today. They have had us considering the lily, which of course, is a thing of beauty. Also they have had us seeking a kingdom of a visionary nature, intangible and elusive. The Master had as well said consider a thistle how it grows as to have chosen the lily. The great truth He sought to teach was to consider the lily HOW it grows.

It grows because the roots are in the ground and the stalk upward. The rains fall on it,

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the dews moisten it, the sun gives it light and it grows, expands, develops and unfolds. Now we pull up the lily and turn the roots upward ~~and~~ the stalk downward, and the lily withers and dies. Why? It is the same earth, same air, same fire from the sun, same dew and rain, but it dies, because it is out of harmony with the four elements of earth, air, fire and water.

The signs of the zodiac embrace these four elements. Certain it is that we made our advent into this world under some one of these signs, and just as certain does our sun in progressed motion occupy some one of these signs right now. Whether it be earth, air, fire or water depends on your date of birth, for the sun advances one degree each year.

Now the injunction is to "Seek first the kingdom." The word, kingdom, implies a dwelling place or a place to live. The Kingdom of Great Britain is not her people, the people inhabit the kingdom. So your physical body is your kingdom, your dwelling place, and your first duty is to see that it is in harmony with the physical law reigning in this realm. It must be evident that as the physical body is our medium or vehicle of expression,

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it is the first thing to receive our attention, and so the Great Master taught.

We know there are schools in the world whose teachings utterly ignore the physical body, but they are in evident error as appears from the words of the Greatest of all Great Masters. But again, if further proof were needed concerning His stressing the importance of the physical body, consider His words: "I am the true vine and My Father is the husbandman. * * * As the branch cannot bear fruit of itself except it abide in the vine, no more can ye, except ye abide in Me." To fully grasp the meaning of His words here, it is necessary for you to understand that you are an epitome of the Master and His twelve disciples. In other words they are all represented in you.

Your physical body is made up of the following: A bony man, muscular man, veinous man, arterial man, lymphatic man, nerve man, crebro-spinal man, liver man, sympathetic man, skin man, conscious man and sub-conscious man. Then you have that mystic thirteenth, or life current within you which is master of them all. The names of the twelve disciples

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chosen by the Master, traced to their root meaning have reference to some one of the twelve men of the body. Now His words become plain. It is equivalent to this mystic life current within us saying to the other twelve men of the body, " You cannot bear fruit except you abide in this me that is made up of all the men in the body."

The loss of the physical body is the Great Transgression, the unpardonable sin. The earnest seeker will now read the entire nineteenth division of the Psalms, especially noting that the writer makes no use whatever of personalities, but confines himself to the discussion of worlds, spheres and planets and their influence. He admits that they warn him and by understanding and obeying the law he escapes the Great Transgression.

Harmony is heaven, discord is hell. The word, heaven, and harmony come from the same root, and we have long since learned that heaven is a condition and not a place.

That perfect and exact harmony obtains between all the worlds, suns and spheres with which we are acquainted is evident. Comets rushing to and fro through the system provoke

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no apparent discord. Then is it not logical to assume, that if the Self-existent was so careful and painstaking with the home would it not be just as particular about the tenant? In other words, if such harmony, rhythm and splendor characterize the dwelling place, would not the Self-existent see to it that man was just as harmoniously and perfectly constructed? We cannot go beyond authentic history, but certain it is that so far as we have an authentic record our solar system has maintained the same exact and marvelous harmony that obtains today.

This then, must be the outcome or result of design or purpose. This being true is it not safe to assume that the same idea of design and purpose was employed in the manifestation of the physical man? Then if inharmony obtains in man it is not the result of original design or purpose, but because man, endowed with a will and power to think, "Sought out many evil inventions."

Wherever inharmony exists within the body it is the result of transgression. Many people in the world take the position that because they deal honestly with their neighbors, refrain

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from indulging in things regarded as immoral, pay their honest debts, and so far as they know follow the golden rule, that they are unjustly afflicted. Fatal mistake. They may be all they claim to be, but they are "Straining at a gnat and swallowing a camel." In other words they are giving very close and precise attention to their OUTWARD deportment without the slightest regard to their own physical bodies and are just "Kicking against the pricks."

As well expect a six cylinder motor to deliver one hundred per cent efficiency with one or two cylinders missing, as to expect the body to faithfully and perfectly perform its functions with some of the "Planets" or organs overloaded and abused. Before you can possibly understand or correctly apply what is to follow in this book, it is imperative that you master the foregoing.

CHAPTER IV.

GENDER.

It is our purpose in this chapter to show conclusively to the student that there is but one thing in the universe and not TWO. To show that it is not diverse but as we rightfully say, universe. There is but one principle imminent in the universe and we call it sex, and for the sake of convenience divide it into the masculine and the feminine genders. Everything we cognize, manifest or unmanifest, visible or invisible is the fruitage of this principle in action on some one plane of the kingdom. If we descend to the very lowest rate of motion or life, among the rocks and minerals we find that this principle is active there. True that it takes about one thousand years to complete

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one inhalation and exhalation, but nevertheless they breathe.

And, there is an affinity between metals, the study of which fills one with wonder. Note the affinity that obtains between quicksilver and gold. On our plane of understanding we call this same principle, love. If, with an experienced prospector you undertook to search the hills for gold and came to a great dyke of quartz and without further investigation wanted to dig, the prospector would laugh at you. When you inquired the cause of his merriment he would tell you in his parlance that it was "Bull" quartz.

You answer, "Suppose it is? It is quartz isn't it?" He would tell you that it was the father lode and carried no APPARENT values. He may not know why he tells you that he is looking for the mother lode, but he does know that when he finds it he will find the values, for the feminine principle is forever the principle that manifests or brings to fruition the values of the masculine. The father lode has a value but it takes the feminine lode to bring it to manifestation.

When you ascend to the next highest divis-

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ion of the kingdom, among the plants, herbs, trees, vegetables and flowers you find that this same principle obtains. The masculine principle pollinizes but the feminine bears the bloom and the fruit.

Ascending to the animal division of the kingdom you find this same principle apparent, running throughout the lower animals as well as in the highest type.

Rising to the next highest division of the kingdom you find this principle apparent in the mental kingdom. Mind is the masculine element, projecting the pictured word or thought, while thought substance is the feminine, receiving the indentation or matrix produced by the projected word or thought from the mind. The indentation or matrix thus produced is impregnated with the life principle of mind and the seed or thought planted in this thought substance must produce a harvest in harmony with the character of seed or thought sown. "As ye sow so also shall ye reap."

It is easy for us to understand that when we prepare a piece of ground for sowing and then plant wheat, we fully expect a harvest of wheat from the mother earth. Strange that we em-

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ploy the feminine or word "Mother" relative to the earth is it not? We expect wheat and are not disappointed. Why? Because the elements entering into the manifestation are ignorant as to whether we planted wheat or corn, but they do just the one thing they were established to perform, THEY OBEY THE LAW OF THEIR BEING. And the law of their being is that like begets like. They give back in character a harvest in keeping or harmony with the character of seed planted.

This same principle obtains in the mental kingdom. You cannot indulge thoughts of failure, disappointment, sickness, misery, woe, want, limitation, disease, in fact any thought of a destructive nature, and expect to reap a harvest of success, health, happiness, prosperity, strength, wisdom, knowledge and understanding. For "As it is above so below." That is just as the kingdom below the mental acts under precise and exact law, even so does the kingdom above. Then the Wise Man was right when he said, "As a man thinketh in his heart, so is he." Not the physical heart, the head of the circulatory system, but the heart

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shaped brain at the back of the skull which we call the cerebellum.

As the physical heart is the head of the circulatory system, even so is this heart in the skull the head of the thought or mental man. If the stream of blood in the body is polluted and sluggish it is reflected in the health of the physical man. So if the stream of thought through the heart in the skull is contaminated with the element of destruction, it can but reflect the condition. Do not confound this teaching with certain cults that stress the mental to the neglect of the physical. Affirmations and denials will not serve you except to confuse you. The teaching of the Great Master on this point was emphasized to His disciples when they asked Him regarding this very question. He answered, "Ye have heard it said of old time, resist the devil and he will flee from you, but I say unto you, RESIST NOT EVIL." Can you imagine the greatest of all great teachers admonishing His disciples not to resist evil?

He understood that the law of non-resistance was the strongest resistance in the universe. Suppose there is an occurrence that sug-

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gests an evil or destructive thought to you. Do you flee from it? Certainly not. Do you resist it with a lot of useless affirmations? Certainly not. Why? Because you LET IT PASS. You refuse its recognition with your conscious mind. Do you not see that when you begin to flee from it or to resist and fight it, you have recognized something to fight or flee from? Is it not clear to you now that you invest the thing with reality, or recognize its existence by your very act of affirming or denying, else why affirm or deny that which is not?

Five thousand years ago the Chinese said, "You may not be able to keep the birds from flying over your heads, but you need not permit them to build nests in your hair." Plainly, you may not be able to keep a destructive thought from occurring to you but you DO NOT HAVE TO ENTERTAIN IT. If you do entertain it and permit it to register in your consciousness it is because you will do it. Remember that the character of seed or thought you indulge forecasts the character of the harvest.

Ascending to the God-head we find that this

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principle of sex obtains even there. The language of the Record is this, "Let US make man in OUR image, and after, (afterwards) in our likeness." The personal pronoun does not occur in our accepted translations whether you take the King James, The Revised, The Septauagent, The Vulgate, The Upanishads, The Upashastras or the Vedas, the translation is forever US and OUR.

This is in harmony with the account as we read it. In beginning the "Spirit of the Self-Existent moved upon the face of the waters, but HE breathed into his nostrils." The Spirit is the feminine while the Holy Pneuma or Holy Breath is the masculine element of the God-head. In another chapter we discuss the "I" and the "Father" of the God-head. Read it closely.

Now if the fountain head of all that is, is dual, in that it is masculine and feminine, and if the law be true that like begets like, then all that proceeds from that fountain head must partake of that duality. Hence we have the masculine and feminine in the God-head, in the mental, animal, vegetable and mineral kingdom, and this one principle is all that

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there is in the universe, all else is a manifestation of this principle in action on some one of these planes.

- Beginning with the masculine sign, Aries, each alternate sign is masculine, and the remainder feminine. There are planets whose influence are masculine and others that are feminine. The masculine planets rule the masculine elements of fire and air, while the feminine in influence rule the feminine elements of earth and water.

Also there are major and minor planets. Jupiter, Uranus, Saturn and Neptune are known as major planets, while Mercury, Venus, Mars and the Moon are known as minor planets and all rule some one of the elements of earth, air, fire or water.

If Vibration is motion, and indicates the presence of life or force, then the rate of Vibration or motion must indicate the degree in which this force or power is present. Observation teaches and science proves, that it takes more power to produce a minor sound than it does to produce a major. That is the force producing sound must move against a greater resistance to occasion what we term a minor.

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This is why you will find the minor planets nearest the sun. The path followed by their orbits offers a greater resistance by virtue of their close proximity to this orb. The resistance is greater because they pass through fields of intenser light and heat, also they pass through greater gravitational fields. It is also true that the specific gravity of the minor planets is far greater than that of the majors, drawing on the sun for greater power to hold them in equipoise.

Just as these planets harmonize with the signs they rule as to gender, so do they harmonize in sound and color. Suppose you spin an ordinary wooden top at such a rate of motion that it gives off a sound as a shriek? In your imagination cause it to vibrate faster and all sound is lost to the ear, because it is vibrating so fast we cannot register the sound in consciousness.

Then think of a mass like this earth, that has a speed of about eighteen and one-half miles per second at the equator, and you can imagine the sound produced. The only reason we do not hear it is because we have not risen high enough in our own rate of motion or vibra-

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tion. The fabled music of the spheres becomes a Divine reality and the ancient writer was right when he referred to the time "When the morning stars sang together."

Now as there are major and minor planets in the heavens so there are major and minor planets or organs in the body, the analogy also holds good as to sex, but as an extensive knowledge of anatomy is necessary to understand our meaning, the scope of this work does not permit such an exhaustive treatise. If you master what is herein written and desire further enlightenment on these deeper things of life, if worthy, you may find our lodge on the northwest shores of America and follow the path to illumination. No need to inquire who or what we are, or to ascertain our location. You might pass through it daily and never suspect its character. Suffice to know that it is not near a large city.

But to continue our discourse: It is declared that makers of the violin were two hundred years in discovering the truth that they got the fuller, richer and better tone by matching the masculine and feminine woods in the back of the instrument. Some dispute this

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statement, but the greatest artists of earth agree that the principle is true.

This principle is true and can be demonstrated, that when you shall have so mastered the art of breathing and intoning you will be able to speak or sing with such ease, grace and power of expression that it will astonish you and confound your critics. Just as the planets of the heavens vibrate in harmony, you will be able to vibrate each organ of your body in harmony with the tone you seek to produce, and the result will be a perfect blending of tone in sound and color.

A volume could be written on the influence and power of gender, but enough has been given here for the student who seeks to excel.

CHAPTER V.

LOVE.

It will no doubt appeal to the student as unusual, that a chapter on love, should be introduced in a work whose primary aim is to simplify and teach the art of Vibratory intoning. But a close survey of what is here written will demonstrate to you the necessity for a correct understanding of this wonderful principle.

You speak of free love to an average assembly, and instantly their thought is of free LUST. Confounding the false with the true, mistaking the Ignus Fatus for the real, the shadow for the substance. Let it be forever understood that in the highest meaning of the term, LOVE never seeks an expression on the

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physical plane through the avenue of sex. Lust does.

Know this tremendous truth, there may exist unquestioned devotion, unwavering fidelity and stainless affection, without the slightest semblance of LOVE. It is an established fact that like begets like and also that like attracts like. Now suppose that your dearest friend was called suddenly to a distant city on account of the critical illness of some one of their family. You help them to get ready for the trip and then adjure them to keep you posted as to their progress. You ask them to wire you when they reach a certain point on the journey, and then wire again when they reach another stage, and so on until the trip is finished.

You remind them of the many things that could occur. You tell them that the conductor or engineer might misread his orders, a misplaced switch might wreck the train, a bridge may burn or a storm make the track unsafe and you will be restless and uneasy until you know they arrived safely. Throughout their journey you would be surrounding them with the thought of fear for their safety, ignorantly

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attracting to them the very thing you dread. Would love do that? But you would be highly indignant if your fidelity, affection or devotion were questioned. "Perfect love casteth out ALL fear."

Music is the perfect blending of harmony, rhythm, sound, color and technique, but you would not say that music was harmony. Music is harmony but it is more. Harmony is but one of the qualities entering into the production of music. So love is NOT an emotion. It is the fruitage of the blending of certain of the finest qualities of which the human race is cognizant. Lust, however refined the name you may apply to it, is the culmination of certain emotions affecting the animal nature of man.

Love is the absence of envy, forwardness, misconduct, anger, deceit, jealousy, or vengeance. It is the presence of poise, service without the anticipation of reward, seeks to give and not get, unwavering faith, simplicity, humbleness and silence. Love is not the absence of envy nor the presence of poise, these are but two of its characteristics. Love forever refuses to express itself upon the destruct-

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ive side of life, but forever expresses itself upon the constructive side of living.

All that has gone before has sought to prepare you for the rightful understanding of this tremendous principle. We know that certain personages regarded as authority define love as an emotion, but there was a time when the tomato was called a love apple and regarded as very poisonous. Lust is the antithesis of love. Did you ever notice how every man is so ready and willing to protect a woman against every other man EXCEPT HIMSELF?

Love is its own sure protection, and where it exists between man and woman neither entertains a thought of infidelity towards the other. And do we mean by this the state of adultery? Avowedly not. We mean that it is the exercise of all the qualities that enter into the expressing of love. It is an undisturbed attitude of thought each toward the other, preserved and sustained by the principle we call love, it is of no consequence how contradictory circumstances or conditions may be. Why? Because as noted, it is the absence of ALL fear.

Before the student can possibly hope to excel in vibratory intoning they must master

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this principle. In so far as you master it, just so far will you intone in harmony with the universe, and in so far as you intone in harmony with the universe, just so far will you intone vibrations of health to all the organs of the body, and the measure in which you do this will determine your scale of perfection, and this will determine your place on the path, or degree of understanding and illumination.

You may have a piece of music perfectly written, you may have the ability to perfectly execute the same, but suppose the instrument is woefully out of tune? You may as well be a novice and the music a jumble of discord, for it would be impossible for you to render it perfectly under those conditions. So you cannot render the sweetest tone of which you are capable until you faithfully and completely prepare the instrument.

Whatever hinders or causes the imperfect action of any one of the organs of the body must be uprooted and cast out and replaced by whatever is essential to the perfect expression of that organ.

Did it ever occur to you why men refer to the different vitals of the body as an organ?

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Men themselves do not know the hidden, esoteric and mystic reason, but they do, and you will understand, when, with each organ of the body in full and complete harmony with the planets, thus sustaining the same harmony with the Self-Existent as they, you burst into one grand and mighty diapason of praise.
Learn well the lesson of LOVE.

CHAPTER VI.

COMPENSATION.

Emerson declares that there is a law of compensation. The jurists say, there is a law of retributive justice, but long before either of them gave voice to the statement, The Record declared, "For whatsoever a man soweth, that also shall he reap." Compensation. Again, "Judge not that ye be not judged, for with what judgment ye judge ye shall be judged and with what measure ye meet it shall be measured unto you again." Compensation.

The mastery of this law will bring you well on the way to mastership. But it is not conquered in a day, nay many incarnations are required for some to grasp, master and appropriate this law. No act or thought, however

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trivial they may seem is exempt or immune from the action of this law, it is as certain as cause and effect. Then know, that each thought you indulge of a constructive nature is rewarded in the measure it merits and that measure is limited only by yourself. You can build and preserve your temple or body, or you can defile, mutilate and destroy it, for it is written, "He that defileth the temple (body) him will God the Father destroy."

Now, remember that the breath is the Father side of the God-head and it will soon become clear to you how the breath destroys the body. You gasp in astonishment and ask, how? Recall that you were taught in a former chapter how that vital spark was present in and inhaled with each breath, that the will was free to choose what disposition it would make of it. An ancient writer made this observation concerning this principle: "The law that was ordained unto life, I found to be unto death." Did this writer mean that some colossal blunder had occurred? Did he mean that deception had been practiced upon the race? Certainly not. He meant this: Here I am, endowed and fully equipped for the journey of life. I can take

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this force or energy into my body and dispose of it as I will to do. If I willfully, knowingly or ignorantly waste this substance with riotous living, no one in the universe is responsible for the wreck but myself. It is a law of life, and life more abundant, if I conserve and utilize it upon the constructive side of living.

You say surely those in ignorance of such a law or truth are excusable. No. You may lay your hand on a hot stove and experience the sensation of burning. You did not know the stove was hot, but the stove is ignorant of that fact, the result is the same as though you were aware.

We are endowed with the power to think and will that we may work out our own salvation.

But what has all this to do with vibratory intoning? Much. Each organ of the body will compensate every effort you make to make and keep it healthy. Each thought you direct toward them of a helpful nature will be repaid fourfold. Fail not to keep constantly in mind as you observe the exercises that will herein-after be given you, that you are consciously directing to each of them in their order, this

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vital spark contained in the breath, being careful that no thought of a destructive nature intrude itself. Each thought of a destructive nature impregnates this vital spark with its nature, and obeying the law of its being, it can but deliver its force upon the destructive side. It now becomes clear to you how the law that was ordained unto your fuller expression of life becomes the medium of your undoing. And this larger expression of life or destruction of the body is accomplished through the medium of the Father or breath.

It is written, "Be sure your sin will find you out." The law of compensation will collect its toll though the process may seem slow to you. But the reverse side of this is just as true. Reward, pressed together shaken down and running over awaits that one, who, with the courage of a conqueror sweeps aside human frailty, baptizes himself with the truth and dares eternity. Such an one may, by the continued conservation of this spark, come at last, where, fortified upon the rock of his own imperishable existence he may defy eternity to annihilate him. It is but the fruitage of the

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immutable and inexorable law ordained and established by the Self-Existent.

In much of this the ignorant will say that we are chimerical and dreamers, but know THAT ALL CONCRETE FACTS ARE ONLY MATERIALIZED DREAMS.*

A king of Egypt dreamed dreams and the pyramids of Cheops mass and miracle his vision. Those pyramids are encyclopedic of all physical learning and astral lore. Geometry, Trigonometry, Astronomy, Astrology and Parallax are all symbolized in these incomparable monuments. The dream of an ancient Alchemist solidified in stone and the awful sphinx sat down in Egypt's sands to gaze into eternity.

Columbus dreamed dreams and turned the prow of his little boat towards the west and west, until, according to the fancy of Joaquin Miller the good mate said, "Not even God would know if I and all my men fell down dead, now good Admiral, what shall we do?" And Columbus remembered his dream and answered, "Sail on, Sail on, Sail on and on." On unchartered seas the good boat Pinta plowed

*We are indebted to Dr. Geo. W. Carey for much aid in preparing the above observations on the dreamer.

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the trackless main until she dropped her anchor in Cuba's waters and a new world was born. Hudson and Fulton dreamed dreams, and now, our boats run under and over the seas. Franklin, Morse, Edison, Tesla and Marconi dreamed dreams, and now, concentrated intelligence leaps from carbon crucible, lashes the continents together and makes neighbors of us all.

A mechanic dreams dreams, and now, man leaps into his automobile and drives it until the axels blaze and space shrivels behind him. A musician dreams dreams, and out of throats of brass and tubes of silver and discs of carbon there roll a million notes that first ran riot in the dreamers brain. Men of high strung brains dreamed dreams, and now, the majestic sweep of the mighty eagle and the highway of man across the vaulted skies lie parallel.

So you too have dreamed dreams of the perfect man. Know that your ability to conceive such a picture is evidence of your ability to achieve and consummate the purpose. There are those who talk much of being an angel some day. You are not an angel, you don't want to be an angel. But you do want to be a man after God's idea and in His likeness.

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And God's idea of manhood was expressed to the world in the matchless life of the Nazarene.

Behold that life, how well begun, how magnificently built and how sublimely finished. And there it stands, the study of angels, the hope of man, the crowning work of the Self-Existent, the masterpiece of Heaven. That you can duplicate this life is the eternal truth, that stands as a beacon light flashing its rays across the centuries guiding the earnest seeker into the port of mastership. This is the reward or compensation that awaits those who master the art of vibratory intoning.

CHAPTER VII.

FEAR.

It will be necessary now to enter somewhat extensively into the analysis of the human body for you to understand our teaching concerning fear, but we adjure you to give good heed to the instructions and teachings given here. More depends upon your mastery of this problem than any one obstacle that you will contact upon the path. As fear is the presence of doubt, so faith is the absence of all fear. We would not doubt except we fear, and we would not fear except we doubt.

We now invite your attention to the consideration of the words of one of the greatest teachers of the past. "Wherefore, seeing we are compassed about with so great a cloud of

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witnesses, let us lay aside every weight, and THE sin that doth so easily beset us, and run with patience the race that is set before us." Doubtless none who read these lines have escaped hearing at least one or two discourses on the besetting sin. But notice the evident meaning and teaching of this master. The chapter in Hebrews from which our words are quoted, is preceded by one given over entirely to the discussion of the victories of faith.

Now, after recounting these victories or demonstrations, he invites his students to the same triumph, teaching them the process. He first invited their attention to the number and character of witnesses that had proven the law and how it was accomplished. By laying aside any and everything that would hinder the free movement of the mental as well as the physical body. The figure for this illustration by this writer was drawn from the ancient contests held in the stadium at Athens. Four lines were drawn equal distance apart: At the farther end of the path was a pole on which hung the victor's crown. But one rule governed the contest, no runner dared to even glance to the right or left as he ran, he must

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keep his eye on the crown. Though he might outstrip all the others in the contest he was disqualified for the infraction of this rule.

Several days before the contest the runners would wear heavy weights about their ankles to make them feel fleeter of foot when the day arrived for the struggle. The friends of the different contestants would do all in their power to attract the attention of the one they wanted to see defeated and thus disqualify him. This was the besetting fear of each runner. Fear that his attention would be distracted from the crown. Now notice how closely this ancient teacher followed the figure. Let us lay aside every weight: Now, he pauses and emphasizes one particular sin or shortcoming. And THE sin that doth so EASILY beset us. What did the preceding chapter teach? Faith. What is the opposite of faith? Doubt, unbelief. This then is the sin that so easily besets the human race, and if you will pull up all your fears by the roots you will find the tap root is made up of doubt.

We come now to analyze the human body to some extent. It is estimated that it takes about nine billion cells to make up one square

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inch of skin. It takes about sixty square feet of skin to cover the average man. There are one hundred and forty-four square inches in a square foot. Sixty square feet reduced, gives us eight thousand six hundred and forty square inches. Now multiply this number by nine billion and you will have the approximate number of cells that it takes to make up the skin alone. We have not touched the arteries veins, bones, vitals, in fact none of the other twelve men of the body. You see it grows to be a number past human computation. "In my Father's house are many mansions." Your physical body is the Father's (Breath) house and each cell must feel that life giving breath.

Now realize this truth that each and every cell of your body contains a living, pulsing throbbing intelligence or thought, and the CHARACTER of the thought determines the QUALITY of the cell. The character of each thought exercises a reflex action upon each cell, so that the cell cannot be better than the thought that creates it. Each thought creates its own cell for habitation for, "Men do not put new wine in old bottles," that is the new thought is not housed in an old cell; this explains the

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tearing down and building up process that is continually going on in our bodies.

You see then, the physical body must manifest in quality and form, in harmony with the character of thoughts we indulge. Suppose you had an apiary, and you had some bees among the wild flowers, some in the clover, some in the apple blossoms and yet others in the sage. The character of sweet gathered by the bees would determine the quality of honey. The honeycomb is not the honey; it contains the honey. And just as the honeycomb contains the honey, so does the cellular construction of your body contain the thought man. And as the character of sweet gathered by the bees determine the quality of your honey, so does the character of your thought determine the quality of each cell.

Following the law that like begets like, it is very easy for you to understand how your body becomes surcharged with fear, when you suffer thoughts of fear to occupy your mind. Your body becomes a lodestone as it were, attracting to you the thing you dread. Then Job was right when he said, "The thing that I feared hath come upon me." Why would it

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not come upon him, when he continually indulged the thought of fear? Refuse to let any thought register in the cellular construction of your body unworthy the scrutiny of the Self-Existent.

Suppose that you were employed in a building where you were in momentary fear of the roof falling in or the foundation giving way or the total collapse of the building. As a matter of course, you could not render the best service of which you are capable under those conditions. Just so is each organ of the body our employee as it were, with the thought man acting as the employer. Now if you are continually sending these organs reports of fear, it is impossible for them to perfectly perform their function. Because each thought of fear that builds a cell in an organ weakens that particular organ the full extent of its influence. The measure in which you weaken the different organs of the body, in the same measure is their action retarded and the result can but manifest in the physical body. It must be apparent to you then, that all sense of fear must be eradicated from the thought, if you expect

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to master the law affecting a perfect expression of life.

Fear is the parent of self-pity, and this in turn leads to loss of confidence, power, and initiative force, resulting in senility, debilitation and finally disintegration of the body.

CHAPTER VIII.

INTUITION.

Much has been written upon this subject, but we are unable to recall a work that meets the requirements or satisfies the demand of mind. In this short treatise that we shall offer you, our sole purpose is to teach you how to consciously and knowingly contact your own intuitive self or mind. Your conscious self to contact the real self, or the silent.

As noted in a former chapter, the physical body is unquestionably the product of evolution. To accept this view, is a far greater tribute to the creative power of the Self-Existent, than to imagine man created and sent out in his present form. Slowly across the ages, the brain in the skull took shape under the

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guidance of the Self-Existent, until the movement or spirit manifested as mind.

Here man begun in a very crude way to think. Crude, not because mind was in any sense limited, but the organ we call the brain was yet in embryo, undeveloped by the action of thought, therefore limiting the manifestation of mind. Up to the time man begun to think through the brain in the skull, that we call instinct in the lower animals was his guide. That instinct is unerring in them is not a matter of dispute, but self evident. Life feeds on life whether you are a vegetarian or an eater of meats, hence the instinct of a lower animal might warn it of impending danger, but the more wily and stronger animal makes it its prey.

Strictly speaking, mind functioning through the brain in the skull, is the beast mind. That is, mind manifests as consciousness through a medium that is animal and physical. It is of no consequence how lofty, refined and elevating the thought proceeding from this organ, it is but the shadow of the real. It seems pertinent just at this point to make some observations relative to the shadow world. Let

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no one presume that we shall undertake the discussion of ghosts and spooks or anything akin to such phantasies, ours is a broader field.

We hold this postulate to be true, that whatever exists subject to the law of change is unreal. Whatever exists independent and immune from the law of change is real. There is but one thing that we think or speak of as changeless and unchanging, and that is spirit, therefore all else is but a shadow or reflection of this energy in some form of expression.

The form of expression may change, but the force or energy expressing forever remains the same. Hence all that we cognize with our five senses on the outer plane is but the shadow of the real. For each sense you possess on the physical plane there is its complement on the higher plane. Remember that there were ten virgins, five were wise and five were foolish. The word virgin, means purity. The ten virgins symbolize the ten senses with which we are endowed, but as a race have only learned to use the five. We have been taught their use and learned to depend upon them, but have never been taught that there were five other

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senses, or rather the exercise of the same faculties upon a higher plane of living.

"Oh taste and see that the Lord is Good."
"I feel after God, if haply I might find Him."
"I have heard of Thee by the HEARING of the ear, but now mine EYE SEETH Thee."
"I hear Thy footsteps in the still watches of the night." "Who hath offered himself once unto God, as a sacrifice for a sweet smelling savor."

These words are quoted from different masters of the past, writing in the book known as the Bible or Record, and are introduced to show you that the ancients really understood the law of vibratory intoning, for it was through this process that they raised their vibrations until the senses functioned on the plane of the invisible.

The conscious mind, or mind functioning through the brain in the skull, is utterly incapable of arriving at the truth or illumination, except it be taught and guided by the KNOWER or the intuitive self. The conscious mind in its very nature is limited. Not that mind, *per se*, is limited, but the instrument through which mind functions in the skull limits

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its expression. Reason is its torch and its limit is reached, or the boundary of all human endeavor when one exercises their best judgment. But reason is unreliable, judgment faulty and fallible because both are subject to the law of change.

One may have a heavy problem to solve and in so far as their reason is able to report, they finally find the solution, only to wake up in the morning and undo the whole thing. This is the infallible test between the voice of reason or the conscious mind, and the voice of intuition or the voice of the KNOWER. Reason may change its conclusion over night, but intuition never changes because it is always right. Reason presents a proposition, but something within knows that it is wrong.

And it is just at this point that humanity weakens, listens to the voice of reason, doubting the voice of the KNOWER, and go on following the Ignus Fatus in so far as the higher things of life are concerned. Intuition is the God given birthright of every man. But when the brain in the skull became highly enough sensitized, and man begun to think. he followed the conclusions of his reason or con-

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scious mind, or the beast mind usurped the throne or birthright of the intuitive self. The conscious mind is an interloper and usurper where the higher things of life are concerned, and must humble its pride and inquire of these things at the feet of the KNOWER or intuitive mind.

How often have you had the experience in life of feeling that a thing was true or untrue as the case may be? You could not by any process of reasoning tell another how you knew, because you could not explain satisfactorily to yourself how you knew. But the conviction of the truth or untruth would seize you with such force that you did not doubt. You knew that you knew.

Now would it not be wonderful to form a conscious and unbroken connection with this KNOWER that is within each of us? It can be done, and it is the purpose of this short chapter to teach you the method. First, set aside an hour that you can keep with unbroken regularity. After retiring at night is best, when you are less likely to be disturbed. Keep this hour as an appointment. Register

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it and keep it as sacredly as you would an appointment with your best friend.

Having lain down. Now relax. Let go. Become perfectly passive. Never negative. You can be passively positive or positively passive. Now empty the brain of every conscious thought except the thing you would inquire of the KNOWER. Now form whatever is in your mind into a concrete question. Now direct the question to your KNOWER that has residence in your solar plexus or second brain. This is the home of the KNOWER or Intuitive mind. Now suffer nothing to come between you and this question you have asked until you fall asleep, and the first conscious thought that forms in your mind when waking is the answer to your inquiry.

Some will experience much trouble in doing this, being unable to keep other thoughts from intruding after having asked their question. This will of course destroy the connection and failure is the result. But do not despair, keep at it and your reward is sure and certain. After having once demonstrated for yourself the truth of this teaching you will be able to

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soon cultivate a conscious and sustained relation.

The trouble with most of the race is that we do not think, we are content to talk to ourselves. Suppose you are walking along the street in company with a friend and you pass someone who is mumbling, and your friend asks you if you heard the party talking to themselves, and you answer yes. They were not talking to themselves, if they had been you would not have heard them. They may not have been talking to anyone in particular, but it is certain they were not talking to themselves else you would not have heard their voice.

The truth is this, when words are forming themselves in our minds and these words are transforming themselves into sentences, and we in turn, are repeating the sentences, we are the ones who are talking to ourselves. TO WHOM ARE YOU REPEATING THE SENTENCES THAT HAVE OCCURED TO YOU TODAY? What is that within you to whom you repeat sentences? We use the phrase, to whom, because of the fact that yourself recognize it as an intelligence able to comprehend your meaning, else why repeat the sentences?

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Only when you are able to suspend the action of mind through the brain in the skull, until not a single word is forming, will you reach the SILENCE where all real and genuine thought occurs. Mind functioning through the brain in the skull is reasoning but is not thinking in the deepest and truest sense of the word. This will lead you to the silence at whose shrine you must learn to worship if you would learn the secret of mastership and have fellowship with those who have trodden the path.

This is the lesson the ancients sought to teach with the SPHINX. If you can understand, that not until our eyes become as unseeing, our ears as deaf, our lips as sealed and our course towards the East or light, as unchanged and immovable as this massive pile of stone, will we comprehend the meaning of it all. For over forty centuries it has cried aloud with its silence. Locked within itself is the mystery of its being. So locked within the silence is the sum total of all knowledge, of all wisdom, strength power and understanding.

Only in the silence can you contact your intuitive mind and learn what to do and what

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not to do in order to master the art of vibratory intoning. Here you touch the source and fountain head of all knowledge. But you must keep yourself in tune. One wireless station can communicate with another when properly adjusted or en-rapport as it were. So you cannot expect to reach your intuitive mind when the conscious mind is filled with the things that occupy your attention upon the outer plane. But, with the conscious mind silenced, you are then in harmony or en-rapport with the KNOWER that dwells in the silence and can receive its message or hear its voice.

In this manner do you form a conscious union with the Knower within. The inexhaustible supply of the universe is at your command. The reservoir of knowledge is unlocked. The portals to the gateway of all TRUTH swing wide. Enter, but give good heed HOW you enter.

CHAPTER IX.

VIBRATION.

Vibration is not life, but the vehicle through which life announces its presence. Vibration is rate of motion, and the rate of motion sustained by the principle of life is determined by the amount of resistance encountered in its movement. Here is the point where rhythm and vibration are practically inseparable. It is the inflow and out flow, rising and falling, ebbing and returning, backward and forward, ~~advanc-~~ vancing, retreating, in fact the swing of the pendulum in everything. The rate of motion sustained by the pendulum is its vibration, and its speed is determined by the character or amount of resistance met in its journey. The degrees of vibration or motion in the universe

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are all but infinite, hence the different forms of expression. That something pulsing through the universe and manifesting in innumerable forms we call spirit. In the last analysis there can be no such thing as matter, for, "As it is above so it is below."

In a former chapter we referred to an ordinary wooden top. Now suppose you spin that top until it is apparently standing still, and by some occult force you cause it to vibrate faster and faster. Eventually it would give off a low hum or growl, and as you increased the rate of motion it would run the entire scale of sound until it became a shriek and finally lost to the ear because of its increased rate of motion or vibration.

To continue to increase the speed of the top would result in its giving off a dull red glow, the foundation, or lowest rate of motion in color. As you increase its rate of motion it would run the entire gamut of color and eventually vanish in the white, the vibration causing such extreme friction.

Now if you could reach the molecules, atoms and electrons and ions that made up the top and cause them to vibrate yet faster you must see

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how it would finally reach the highest rate of motion or that of spirit. This is how it is below as it is above, for all the difference there is between the top in visible form and the invisible is degree or rate of motion. Hence all that differentiates anything in life is degree and not substance.

We have, for the sake of convenience of expression for the conscious mind that we term opposites, such as light and dark, heat and cold, hate and love, good and evil. But more love is only less hate, more heat, less cold, more light less dark, more good, less evil, etc. This brings us back to a former postulate already observed in this work, there is but one THING in the universe and all that differentiates things, as we know them, is degree and NOT substance.

Once more let us follow the process to better fix it in our minds before proceeding further. Vibration is the vehicle through which life announces its presence, life is the manifestation of spirit and spirit is the avenue through which THAT or the Self-Existent manifests itself. It is evident now how THAT is in ALL, and how ALL is in THAT. The rate

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of motion of THAT determines sound, color, harmony rhythm, form and degree. Mastership involves the appropriating of THAT through the vital spark mentioned in former chapters, gradually increasing the rate of motion or vibration of the body, lifting it higher and higher in the scale of manifestation in form, until, like the top it vanishes in the white even as the Great Master.

This is what an ancient writer meant in discussing this principle. It is sown in corruption, it is raised in vibration to incorruption. It is sown in weakness but is gradually raised to power. It is sown a natural body it is raised in vibration to the spiritual body. It is raising the visible to the plane of the invisible through and by the process above noted, both being the same in substance but vastly different in rate of vibration or motion.

This accounts for the exercise of choice. How often, after listening to a great artist on the violin, piano or in song, you hear the expression, "I thought that such and such a number was wonderful," while another would say "Well, it was fair, but I liked such and such a number much better." Why the difference?

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Because of different rates of motion or vibration.

Sound is vibration, or rather the vehicle through which sound becomes audible. You may cast a rock with such force that it produces a "Swishing" sound as it passes through the air. Fire a bullet from a rifle and it produces a whirring or singing sound, the rate of motion accounting for the difference in the sound produced.

It must be clearer to you now, how, that if you expect to excel in vibratory intoning you must master the law of vibration. Do you not see that the higher you raise the vitals in their vibration a corresponding increase in rate of motion must result throughout the body and this naturally gives us a broader and more comprehensive understanding of the law governing harmony, rhythm, color and technique? By the use of this law you are able to mold these qualities into tone, shading the tone as you will, making it mellow or harsh, flexible or rigid, full or subdued, over or under, major or minor.

As there must be a motive power in the production of sound so there must be resistance

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else no sound would occur. The abdominal region is the home of the motive power while the chest box and resonating cavities form the resisting or sounding board as it were. The winged shaped bone in the front of the head together with the cheek bones form the sounding board, while all the little holes or cavities that characterize them form the caverns or resonating chambers.

The violin may be likened unto the chest box, the bow unto the motive power while the strings form the resistance. The violin would not be complete with any one of these three essentials missing. A perfect harmony must exist between them before it can deliver the purest tone of which it is capable. The violin is the cause from which proceeds the effect of tone, of course it is understood that intelligence is manipulating the bow. It is impossible for the manipulator to transmit to the instrument a higher rate of motion than they feel, and the instrument will express tone in keeping with the degree of harmony or vibration that characterizes the player.

Just so with the human body, there must exist a harmony or balance between the motive

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power and the resisting element that enters into the production of sound. Learn to intone or produce sound by balancing the motive power with the resistance offered by the resonating cavities and this is accomplished by causing each part of the body to vibrate in harmony

CHAPTER X.

HEALTH.

Just here we want to introduce the effect of the power of music to help in restoring and preserving perfect health. As music is the combination of sound, harmony, rhythm, color and technique, even so is bodily health the result of all these in perfect combination, and more. When no organ of the body is sounding a discordant note by virtue of its being in harmony with all the rest of the body, our physical bodies can but manifest perfect health.

Just as you have sharps and flats in music, so do we have what may be termed their correspondents in the body. To play a note sharp that is written flat in the music, or play a note flat that is written sharp, can but produce dis-

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cord. One whose ear is highly trained and sensitive to the slightest variation in shade or color will actually suffer when a note is thus rendered. So in the body, when an organ falls below normal, or through indiscretion its movement is accelerated to a degree that is highly abnormal, it reports the situation to the intelligence through the avenue of pain.

Now take the chart that is appended to this work and treat the disturbance yourself. Suppose it to be your stomach that is troubling you. The correspondent of this in the heavens is Jupiter, its color is green, it is a major planet, rules the element of fire, is masculine and is the money changer in the body. Now don't select some piece that is filled with passages of the adagio, something that weeps and wails and is full of tears and heartaches unless you want to intensify the condition in the stomach. Select a piece in harmony with the organ or "planet" in the body that is affected. Something that is full of action, fire and vigor. Now as you play, turn that stream of music into the stomach. Feel it vibrate all through that organ until it responds to such a measure

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that you are bewildered with the simplicity of it all.

In the same manner, consult the chart and treat any other organ of the body that is tired, overloaded or in rebellion. You have doubtless wondered why so many musicians are frail, ~~and~~ enemic and erratic. It is because they have given themselves up to one particular phase of music, ninety per cent of them favoring the highly emotional vainly believing that in expressing the highest degree of emotion through their music they are reaching mastership.

Do you not see that they are unbalanced? Favoring one phase of the art to the neglect of all the rest? This is why the greatest piece of music has never been written nor the greatest artist has not yet appeared. We would not discourage this phase of the art but we would encourage the development of all the rest.

It is through the emotions that the great artist must pass to his crucifixion, but not until they pass the garden with the last emotion slain, will they be masters of emotion. In so far as the emotion overwhelms and surges through him, in the same measure does he com-

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municate it to his listeners, but do you not see that it is emotion mastering him, and not he master of emotion. The ancients have written : "Not until the voice has lost its power to wound, not until the feet are bathed in the blood of the heart, not until the eyes are incapable of tears, will you be able to stand in the presence of the masters."

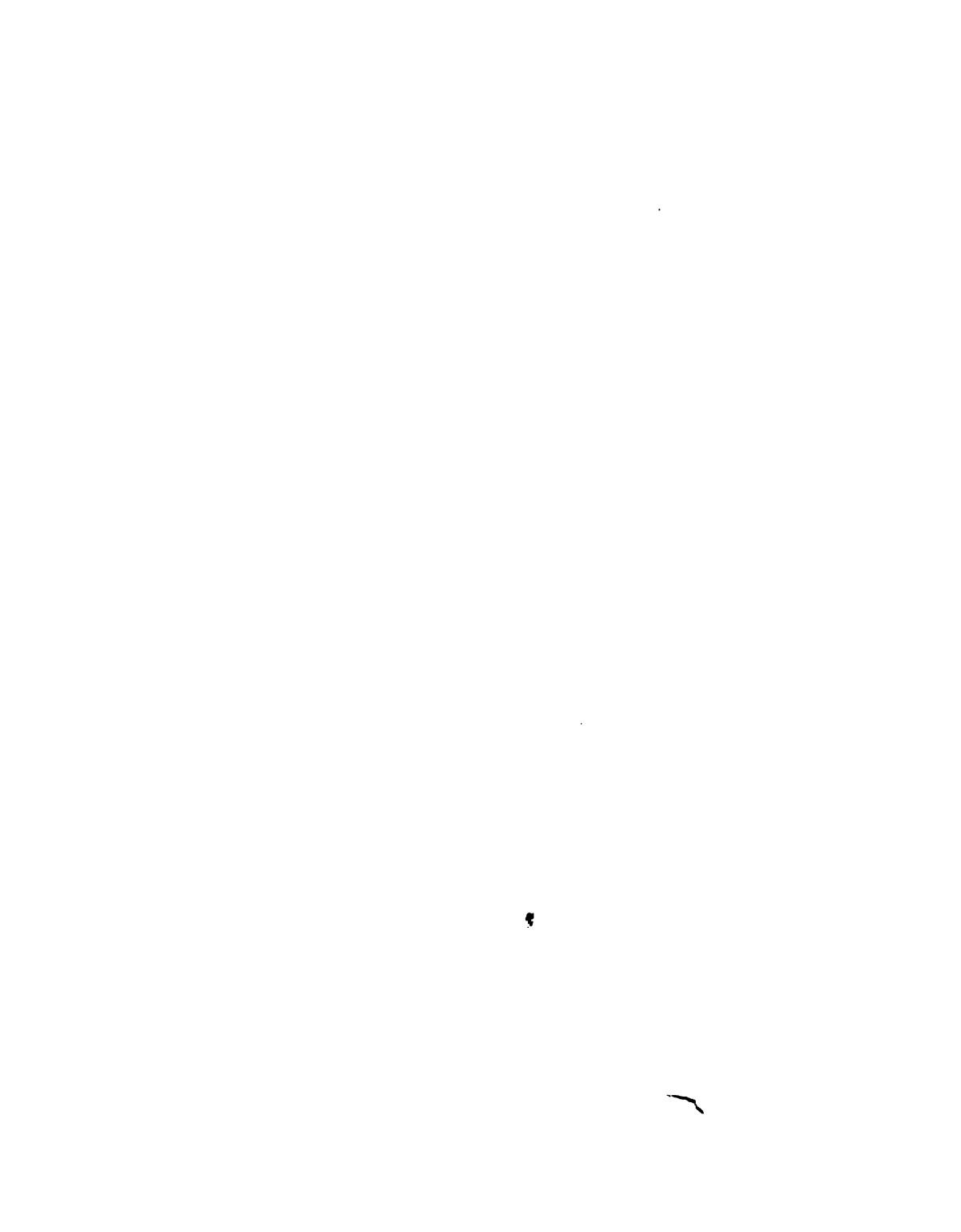
You must come to the place, where without the slightest trace of emotion, you can plunge your hearers into the deepest depths of despair, or lift them to the highest heights they have the power to endure, nothing short of this is mastery. On the surface you may apparently be alive with emotion, but within is that secret power and poise that is unmoved and unaffected, and your hearers contact that wonderful poise and power through the avenue of THEIR emotions and wonder at your skill.

Learn to play proficiently upon the body, or harp of life, and you will carry harmony and happiness into all the currents you contact. Health is a question of dynamics or vibration. The physician fails because he is trying to relieve a physical manifestation with a physical application, as well try to lift your

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weight by your bootstraps. The surgeon enters and declares that he will cure the ailment by removing the cause and proceeds to operate. What has he removed? The cause? Certainly not, he removed a manifestation or effect.

The mental is a much higher rate of motion than the physical. Then do you not see that in order to reach the lower you must introduce the higher rates of motion or vibration, lifting the lower up to a plane where it is impossible for disease to exist. Dis-ease can exist only in the presence of dis-cord, (DISCHORD) or inharmony. The reverse of this is true, health can only exist in the presence of chord and harmony.



CHAPTER XI.

NERVE RESPIRATION.

You were taught in another chapter how the vital spark in the breath was transferred from its point of entrance into the body, to the lungs, where, it was transferred to the blood which in turn transfers it to the nerve man at the solar plexus. Hence the nerve man of the body receives our attention at this point.

The nerve man in the body is the direct agent of all change. It can be trained through the use of our will, until it is master, rather than its being governed by other influences that affect us. What you are today is the result of your thought and breathing, as its development is manifest in and throughout your nerve system, and has fastened itself upon

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you as second nature from force of habit. You suffer yourself to fall into the habit of thinking along certain lines, and habit of thinking becomes habit of acting, habit of acting tends to fixedness or character.

The spine influences nerve respiration as well as lung respiration because the nerves and muscles entering into this action are either anchored to, pass through, or connected with the spine in a secondary sense. Without the spine the chest box nor the abdomen could not rise and fall or sustain the rhythmic movement so necessary to perfect breathing, nor could the vocal organs operate independent of the spine.

The nerves represent the avenue through which the underlying principle of all movement manifests either in the physical or mental man. Breathing through the lungs involves a chemical change or action in the blood, but represents a very small part of the breath needed to revitalize and rehabilitate the entire body. Voice culture or training must be brought under the dominion or government of the nerve man, which, of course, must first be awakened and brought to a sense of realiza-

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tion of its rightful place and office in the body.

Then, fully alive and surcharged with the force transmitted to it by way of the vital spark, it may assume mastership of all the other men of the body. Perfect tone production begins only when we have obtained perfect muscular and mental poise. Not until then is the instrument ready to be extensively used because neither the singer nor speaker have the power to interpret the psychological message, which is the soul of the voice.

For this reason the student must understand the various important centers we call a plexus. This means an intricate mass of motor nerves that interchange branches before entering the muscles, because the muscles do not act of their own volition, but in concord with the initiative arising in the nerve man.

One of the nerves branching off from the Medulla and the upper part of the spine connects with the Pneuma-gastric nerve located at the solar plexus, which, through various branches touch the pharynx, the larynx, the lungs, the heart and the stomach. The great problem lies in rising to the plane of self realization, or the realization that we are the

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microcosm of the macrocosm or an epitome of the universe.

This being accomplished, we are forced to recognize the fact that through the conscious application of the nerve man alone, will we be able to develop our talents and personality.

Back of the voice is the mind, will and ego. The ego is that within us that conducts respiration while we sleep. Of course this is but one of its functions, but this is enough to serve our present purpose. Voice control is the outcome of our controlling our thoughts and emotions instead of being controlled by them. We must never lose self control, but compel the nerve man to function perfectly in breathing, then will our voice express confidence and assurance for it is the direct medium of expression.

All nervousness is due to ignorance. There is something we do not understand or have not mastered. We would not be nervous if we knew how not to be nervous. You apply the principle of breathing as has been taught you in these pages, together with the proper selection of music and your nervousness will disappear.

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Will cannot direct your practice if you have no control of the will and you cannot control the will, except you are in command of the nerve man, and you are not in command of the nerve man except the ego be in charge, for the nerve man bows to no other force or power. Except you realize a consciousness of mastery you are not operating through your ego, but are operated upon by the forces and influences that play upon you.

Knowledge is the fundamental requisite for success in any field. Psychology does not represent a metaphysical supposition, but an avenue or source, which, through proper control will yield control of the faculties. This is a law, but law is not a force. It is the avenue through which force is applied.

Perfect poise of body cannot exist except it be preceded by poise of mind, then how essential it is that we master the art of nerve control. Unless nerve control is understood and practiced from a scientific point of view the student will become a nervous wreck instead of a self controlled artist.

Nerve respiration must be constantly practiced by the student until ego, mind and will

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operate through voluntary nerve stimulation, which in no way exhausts the student who understands its application and the art of reinforcement. Students who constantly exhaust themselves through their emotions or nervousness are not suffering from an individual temperamental nature, as so many of them assert, but from a lack of knowledge of how to properly govern their expression of emotion.

Poise of the nerve man must become habitual with the artist. This can only be accomplished by the conscious understanding and application of psychology which, in this instance should mean, the control of breathing, thoughts and will through a reasonable knowledge of our nerve system.

As a practical demonstration of poise and control of nerves, let the student learn to distinguish between the diaphragmatic action of the abdominal muscles and that which springs from nerve respiration. The former is but the muscular action arising from habitual nerve action, while the latter is the action of these muscles governed and controlled through nerve respiration. For the benefit of those who do not know what part of the anatomy

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is known as the diaphragm, it is defined as a very important muscle necessary to respiration, situated between the thoracic and abdominal cavities.

Let the forward muscular expansion at this point follow anatomical adjustment of the body, without being conscious of breathing or the using of unnecessary force. Now place the hands over the navel, take a deep conscious inhalation without giving the body a thought, drawing the breath up from the solar plexus to the Medulla and you will be conscious of quite an expansion of the diaphragm, and a corresponding stimulating of the entire trunk of the body.

As we develop control of breath or the power to draw it upward to the Medulla we find that this expansion of the diaphragm develops very rapidly and far more than could ever be attained by concentrating our efforts upon muscular action.

As we progress in this mode of breathing we will understand why the Oriental philosophers concentrated upon the nerve centers, referring to the Solar plexus as the Sun, and to the brain as the Moon. They recognize the

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fact that access to the innermost recesses of our brain can be reached only through nerve breathing. This mode of breathing being accentuated and stimulated by conscious inhalation directed from the Solar Plexus to the Medulla.

In ordinary relaxed breathing, such as when we are asleep, nature regulates the action of inhalation automatically by sending stimulus down from the Medulla to the various plexus in the body, so that we experience a restful and soothing reinforcement. But for the cultivation of art we must understand how to add a complimentary increase of nerve stimulus by reversing the automatic action and drawing the breath upward from the different plexus to the Medulla and distributing its life giving current in harmony with the concentration of our will. Health and nerve breathing become habitual when nature's law of physical adjustment is understood and applied.

But art demands a voluntary increase in the supply of breath. This is accomplished by our will, directing from the lower plexus of the body this nerve stimulus, traversing the entire nerve man until it reaches the Medulla. This

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method of breathing can be developed in a comparatively short time if the practice is systematic, but it is imperative that it be accomplished in progressive stages.

To suddenly strike ones keynote in harmony with the universe would result in the absolute destruction of the body. You are doubtless familiar with the story of the fiddler, when angered by the builders of a bridge, threatened to "Fiddle down their bridge" as he put it, and how they beseeched him to cease, when, striking the keynote of the bridge upon his violin the mass of steel and iron begun to rock and vibrate. This is in accordance with the law of rhythm. A dog trotting across a bridge will cause it to rattle and vibrate more than a team of horses walking across the same structure. A story, well authenticated, is told of an old professor in music, who was wont to bring his bow across a large cut glass bowl that stood on his table, before commencing his exercise. One morning he struck the keynote of the bowl and a million fragments was all that was left, some of them being almost as fine as dust.

This is what would occur to us did we come suddenly into the art of nerve breathing and

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intoning. A few minutes at most should be the limit of our first efforts, gradually lengthening the exercise until, interspersed with short rests, we reach the limit of thirty minutes.

The first rush of breath to the Medulla through nerve breathing will make the student dizzy for a moment or two, as this charging of this organ with finer ether vibrations through the use of this method, affects the brain and nerve system like new wine. It stirs our dormant powers, not only stimulating the muscles to greater activity, but it accelerates the movement of the nerve fluid in the brain inspiring the mind, begetting higher rates of motion and we experience greater psychological activity.

It is therefore very essential that the student understand how and why the nerve man presides over the functions of the body as the avenue for the inflow of life, the harmonizer and stabilizer of man. Its progressive development is entirely dependent upon the understanding and right application of psychological knowledge.

Muscular movement must be controlled by a superior agency, therefore our nerve man operates in equal sympathy with all psycho-

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logical or physiological factors. The first thing is to acquaint the student to a certain extent with their nerve centers, that they may understand their function and arrive at a central point from which the will can be controlled. Then, with concentration, learn to discipline our forces, for we are beginning to learn and understand that muscles cannot be controlled except through the nerve man. The student must study the spinal cord and the method of receiving and transmuting nerve stimulus because this governs all motion.

Motory and sensory nerves extend their fibres through little holes in each of the vertebra thus forming a chain of tiny nerve centers all working in mutual co-operation. At the top where it enters the skull it is known as the Crebro-spinal man and has its headquarters in that all important center, the Medulla Oblongata which controls the entire spinal cord. This center regulates our pulse and breath, at the same time being the medium of communication between the plexus of nerves above and those below.

The activity of the spinal cord is dependent upon the life giving vital spark that is received

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into the body through the medium of breathing and the life giving properties of this spark are communicated to it as it passes through on its way from the nerve with the fish shaped mouth to the Medulla.

Our nerves may be acted upon by outside conditions, but if we are in command, they can only affect us as far as we permit. Through this mode of breathing we can recharge the entire nerve man, regulating its stimulation by varying degrees of inhalation, applied in accordance with our will and concentration.

Nerve breathing governs the supply of complementary air, and is controlled by the different plexus up to the terminating center of the spinal cord. This breathing stimulates all our organs and when rightly understood and practiced, leads to super-human power of development resulting in perfect poise.

This mode of respiration which we term Medulla breathing, is the direct medium of all physical, mental and spiritual achievement.

CHAPTER XII.

POISE.

We have considered the difference between localized and vitalized breathing, now we turn our attention to reinforcing that we have been giving out. Thus far we have stressed the necessity of awakening the nerve man to its sense of duty and consciously and intelligently using it in Medulla breathing. Should we continue this process without teaching you to reinforce the supply you have thus far been ignorantly drawing from, you would soon deplete the system and find yourself in a worse condition than ever.

Hence it is imperative that you give much thought and study to the office and function of the bones in all of this. By reference to the introductory notes in this book you will find

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the reference to the planet Saturn and its influence upon the bones. This is the point where vitalized breathing or breathing through the Medulla, is an eagles flight beyond the localized breathing that involves the action of only the nostrils and lungs.

This substance in the soft spongy bones of the body is in reality the foundation of the whole scheme. Without this substance the heart would have nothing out of which to manufacture the red corpuscle, without the red corpuscle we would have no agent to carry the vital spark, without the vital spark we would have no energy with which to breathe and without breathing we would become inert.

It is evident then that we must reinforce this substance that there may always be a supply in the bones upon which the heart may draw for the substance of the blood. This is accomplished by actually breathing through the bones. If you should hermetically seal your body, leaving the mouth and nostrils free to breathe, it would be but a short time until you would pass out of the body.

There are in the skin, passing inward from the surface, an intricate system of tubes so

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very fine and small that they must be looked at under the glass to see them. Yet they are so numerous, if they were extracted from the skin and placed end to end they would form a conduit over forty-two miles in length. These are just as essential to breathing as the lungs or nostrils. It is not necessary to admonish the average student concerning the cleanliness of person, but it is imperative that the body be kept thoroughly clean.

Bathing is not sufficient. You have noted the contrast between the rugged health of the common laborer and the emaciated look of the well groomed, well kept aristocrat. The aristocrat would feel disgraced did he miss his daily bath, while the common laborer may not bathe more than semi-annually. The difference is this: The manual labor of the latter is sufficient to cause violent perspiration, cleansing the tube from the inside outward and this is nature's process, while the aristocrat cleanses "The outside of the platter."

Perspiration is very necessary for perfect health. If your occupation does not occasion profuse sweating, then use artificial means such as the cabinet or Turkish bath. The stu-

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dent who has enjoyed a Turkish bath will remember how splendid and invigorated he felt afterwards but possibly never thought of the reason. All the pores of the skin were opened and consciously or unconsciously he breathed through them, thus permitting a fuller circulation of the breath throughout the body, and remember that the breath is the Father carrying the vital spark or the "I" of Spirit.

To reach the bones with this life giving breath it is first necessary to go through some exercise that will not only stretch each muscle of the body but at the same time stretch and loosen all the joints. It is of no consequence what method of exercise you employ just so you get the result. This done, now place the feet together and relax at the ankles so that the body swings free. Without giving any thought to the body relative to any particular place or location, imagine it to be as full of holes as a sieve, including the bones in your picture. Now imagine the breath rushing in and out through these holes as you inhale and exhale. In a short time you will notice a rhythmic rising and falling, an in and out move-

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ment over the entire body, it has begun to respond to Medulla breathing.

Such a light and airy feeling will overtake you that you will be tempted to continue the process, but remember that you must approach this in easy stages, eventually arriving at the place where it will become habitual and you will not have to think in order to accomplish the result. Use this exercise daily, early in the morning being the best hour, and you will be continually supplying the storehouse upon which nature draws for the manifestation of organic life.

It is now apparent to the student that in either the art of speaking or singing, the bones and muscles are accessories that must be perfectly adjusted before we can perfectly operate the instrument. You may liken yourself unto a blooded racehorse ready for the struggle. He is conscious of having been victor and so long as the thought of victory possesses him he is conscious of supremacy and will win. But suppose he should think of a shoe becoming lose, instantly he has connected himself in thought with a hindering and destructive current and the thought is distracted and divided between the

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race and some untoward incident and the result can but manifest in his effort. Of course, in the illustration we have endowed the horse with the power to think that our meaning might be made more clear.

The study of voice culture, as with Medulla breathing, must be approached in easy stages, the progress being based upon the systematic development of the three essential conditions that enter into every phase of life, cause, operation and effect. We hear much about cause and effect, but little about the method of operation of the cause.

1. Let Physiology represent the instrument.
2. Let Art represent the playing upon the instrument.
3. Let Psychology represent the intelligent application of the second to the first.

This classification will insure a scientific progression in our studies and teach the student from the beginning how to discriminate between the instrument and the art of playing upon it. The former involves more than a superficial knowledge of anatomical adjustment as

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you have no doubt discovered ere this, while the latter involves the understanding, and proper application of voluntary breath control or the art of Medulla breathing.

More than half the failures in voice culture, whether it be in elocution or singing are caused by the student practicing without an understanding of the cause of tone, and the result is, that the effect or tone can but be unnatural.

CHAPTER XIII.

THE TRINITY.

The perusal of this chapter will involve much study and thought on the part of the student because of the exhaustive treatise the subject demands.

The principle of the trinity is apparent in all things manifest. Your attention was casually invited to this principle in another chapter, but it is our purpose now to enter more thoroughly into the subject.

Father, Son, Spirit characterize the Godhead. Following the law that like begets like, all that proceeds from this source must reflect this principle of the trinity. Man is a trinity in his unity, body, soul, spirit.

His body is a trinity, bone, flesh and blood. A tree is made up of wood, bark and leaf. The

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product of the tree is fruit, peel and seed. So in Vibratory intoning, three essentials enter into the art. The instrument, the art of playing upon the instrument and intelligence that applies the second to the first.

First we shall discuss the instrument. What folly it would be for you to invite your friends to a rehearsal, and after their arrival inform them that you had no instrument upon which to render your music. This is exactly what they are doing who ignore the physical body or the instrument through which Infinity seeks expression.

Your physical body is the only mode or manner through which the Self-Existent can express itself in human form. The instrument was perfect in the conception of the Self-Existent, but man HAS NOT ARRIVED or filled up the measure of that conception. Man is becoming, he is yet in the process of creation. He is struggling toward the goal of perfection, which can only be reached through the process of appropriating and discarding. Appropriating that which is feasible and makes for the improvement of the instrument, and discarding

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that which is injurious and makes for its undoing.

In other words the instrument is perfect in conception and manifestation, but man has not learned to play upon it. No two blades of grass are exactly alike, no two leaves of the forest, no two grains of sand though their number is infinite. So there are no two people that are exactly alike in disposition and form. That which is food for one may be poison to another, hence man is groping to find in nature that which exactly meets his individual needs.

Just as the grass and leaves, though infinite in variety, yet each leaf and blade find in the elements that which meets their requirements as grass or leaf, so man must find the same thing and discover the quantity he may introduce into his system without causing inharmony.

Contrast the emaciate and underfed with the corpulent and overfed of the race and it must occur to you that something is wrong. Nature contains all that is necessary for the perfect and exact nourishment of each, one is indulging a certain food that overstimulates while the

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other is using a food that is out of harmony with the requirements of their system.

We hold, with Dr. Geo. W. Carey, noted author on the science of Biochemistry, that the postulate is true, microbes are not the cause of disease BUT THE PRODUCT OF DISEASE. But the average physician proceeds to retard the work of nature by administering some nostrum to kill the microbe. Nature removes a putrifying carcass by the indefatigable labor of the maggot, but when she attempts the same process in the human body through the microbe we proceed to improve her method and impede her progress. We have long held it to be true that disease is not the presence of something in the body, BUT THE LACK OF SOMETHING.

A plant withers and dies because of the lack of something. The soil is unsuited for its particular requirement, too much shade, too much water, too much light or something of this character. Too much shade is a LACK of light, too much water, the LACK of the absence of moisture. So in the body, something is lacking when we fail to express perfect physical life.

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Everything necessary for the perfect manifestation of perfect physical health is imminent in the universe, it is our problem to find and appropriate that which perfectly meets our INDIVIDUAL need. Recall what was said to you in a previous chapter relative to the "Kingdom" or dwelling place.

One may observe every law relative to sanitation and bodily exercise, yet inhumanly abuse their temple or body through eating and drinking that which is not harmonious to their individual requirement.

Disease is caused by the interference of the natural functions of the body. This is the result of a cessation or clogging somewhere in the system. This cessation or clogging is caused by our ignorance. We are withholding something nature needs in her work or we are introducing that she cannot use in our case, either is fatal to perfect health. You do not wonder now that the Great Master said, "Seek first the KINGDOM" or dwelling place, or the perfect expression of health in the kingdom or body.

These "Other things are added" in the measure that we prepare the temple or kingdom for

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their reception. In fact they add themselves when we have perfectly prepared the instrument.

If we as a race, did not dwell so much in the past and learned to "Let the dead bury the dead" we would make rapid strides toward perfection. You have been taught that each cell in the body houses or contains a thought. This is why we are able to recall things. The multiplicity of nerves serve as an avenue to the brain and report to consciousness what we have stored in the particular cell they serve.

Now suppose that through the faculty we call memory, they report something to consciousness that we would forget. The moment it is reported seize upon a constructive thought to replace it and depend upon nature to build a cell in the place of the old cell that is thus emptied out, and the new cell will vibrate with the increased rate of motion or life that your new thought warrants or merits. This is how you increase the vibration or life of the thought body living in the cells, and each cell receives the same ratio of the life impulse.

There is present in the brain both white and gray substance, one outside and the other in-

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side. As a thought passes through the brain it empties the brain cells of their nerve fluid, so that the cell falls down or collapses. This is the reason that if we stay awake a sufficient number of hours we "Fall" asleep. The brain cells have become exhausted of their nerve fluid. Under about eight or ten hours sleep nature refills them and we awake to again become active.

Now we are not burying the dead or forgetting scientifically, if we dwell in thought on the past, permitting the old thought to again register in the thought body and find lodgement in the cellular construction of our temple. Do you not see that we are just travelling around in a circle?

We are prone to dwell on thoughts of anxiety, worry, grief or disappointment. This character of thought causes a chemical action to take place in the brain whereby an infinitesimal calcareous atom is deposited on the thin membrane lining of the cells affected by the thought. The continued practice of this character of thought will eventually cause such a precipitation of this calcareous substance that the cells of the brain become hardened or atro-

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phied and fail to fall down or collapse, so that they can be refilled by nature and insomnia is the result.

This was the trouble with the Gadarene demoniac who was healed by the Great Master. The cells of the brain had become atrophied and memory was rushing to and fro through these "Tombs" in the skull.

If you will study this process you may learn how to displace the old thought you would forget and replace it with thoughts worthy of habitation in the temple of the living God.

Our colossal blunder in preparing the instrument for the wondrous symphony of life, lies in our inclination to doubt. Let us see if we cannot make it just a little plainer. Mind functioning through the brain in the skull is guided or controlled by reason. The same force or energy functioning through the solar plexus or second brain is the voice of the KNOWER or intuitive self. Shall we listen to the voice of reason, or shall we listen to the voice of the KNOWER? Here is the point where we doubt, the besetting sin of the race, seizes us with all its fury, even causing us to doubt whether we really hear the voice of the

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KNOWER. And yet if you will get still and listen, you will hear the voice of reason itself thundering with all its power, adjuring you to listen to the voice of the KNOWER. Then from the standpoint of pure reason, is it not the reasonable thing to do?

It is apparent now to the sincere student that the more virile and dynamic we are in thought, the higher becomes the rate of motion or vibration of the thought body, and the higher the vibration or life present in the thought body, the greater measure of life is communicated to the cellular construction of the temple.

The virility of a thought determines the longevity of the cell it inhabits. Hence a very wicked man may live to be old in years, while one whom we regard as good, might pass out prematurely. You naturally ask the cause. It is because the former was dynamic and positive while the latter was weak and negative in thought. Be positive, dynamic and virile in thought and it will reflect in the cellular construction of your body, but be certain that you are thinking on the constructive side of life. Those who are timorous and diffident in action are first timorous and diffident in thought,

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and if you searched for the reason, back of it all you would find the spectre of fear.

Job suffered bodily ills, was bereft of family and possessions because of his fear or negative thought. When he became positive and dynamic enough to demand of the Infinite, his last days were better than the first.

As a manifestation of the Self-Existent you are heir to all that the Self-Existent has that makes for the perfect expression of perfect physical health. Demand it in no uncertain terms. Demand it as a son has the legitimate right to demand of a father. Demand it as the manifest demanding of the manifestor. Demand it as the created thing demands of the Creator. This is your birthright, your privilege, nay, it is your duty because you owe it to the Creator to be the best possible instrument that it is in your power to become.

Then cease the abuse of the temple today and begin with wholesome and constructive thinking to build a temple that will respond to the fullest measure and pass the General Inspector of the universe.

You may think it a long and toilsome journey, but remember that a Creamona or a Strad-

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ivarius was not built in a day. You might purchase a machine made violin that was made in a few hours but your best effort to play upon it would result in a squeak. So this temple or body that goes up without the sound of hammer or saw is not built in a day or by spasmodic effort. This instrument is the fruit of prolonged and sustained effort by the builder or thought man but it cannot employ a better grade of material in the building than that with which you supply it.

Would you enjoy health, strength, wisdom, knowledge, understanding and prosperity? Would you build a perfect instrument upon which you may render the divinest rhapsody of the skies? Then take command of your will today and compel your thought to function on the high, the pure, the lofty and richer things of life. This is real and effective prayer. And be well assured, that from whatever segment of the globe such a prayer arises, it registers with Infinite Intelligence, and the law of compensation will reward you with an instrument capable of responding to the highest demands of your Creator.

It may appeal to you as ludicrous that this is

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genuine and scientific repentance, but such is the fact. Let us see. The word, *repentance*, is made up of the following. *Re*, meaning, again. *Penta*, meaning, five. *Tuechoues*, (pronounced *tooknoos*) meaning, to write. Then the word, *repentance*, really means to rewrite the five. Rewrite the five what? The five senses. Hitherto we have written the cellular construction of the instrument, or body, full of thought which had their origin with some one of the five senses functioning on the outer or destructive plane of life. We now repent by rewriting the cellular construction of the temple full of thought of a constructive nature. We know that this is a long way from the orthodox teaching concerning *repentance*, but nevertheless it is thorough, scientific and genuine. We have dwelled at length upon the perfecting of the instrument because it is the first requisite in the great adventure of life.

Having dealt in some measure with the instrument, let us proceed to the discussion of the art of playing upon it. All of us recognize the vast chasm that lies between the playing of the amateur or beginner and that of a master.

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Only by repeated effort, sustained by the determination to succeed, did the master attain the measure of perfection that characterizes his playing. His attack, his interpretation, his technique, in fact everything that enters into his rendering of music, is the fruitage of many long and tedious hours of practice. One cannot instantly lift themselves to such heights by an effort of the will. The student understands that this is part of the price paid for success, but "pain has been the price paid for all permanent good in the world."

The infant knows nothing about the law of self preservation. It is guided and taught by the parents, and they are incapable of teaching it more than they themselves know concerning the instrument or the art of playing upon it. So we go on teaching that which some one else taught us without making a real and earnest effort to solve the question for ourselves. The stream of parents that are yearly pouring into the grave ought to be sufficient warning to the child that something is radically wrong. There is nothing wrong with the plan or instrument as conceived by the Infinite, the fault

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lies in our lack of understanding or comprehension of how to play upon it.

The master is helpless to convey to the strings of his violin a greater vibration than the strings have the capacity to receive. Just so with the vocal chords. Sound is produced by the breath passing over the vocal chords, supported by muscular movement or action. Remember that the breath contains the "I" or vital spark, but it cannot impart to our vocal chords a purer tone than the chords have the capacity to receive.

The art of playing upon the instrument of course involves the perfect understanding of the instrument to be played upon. When our piano is out of tune we send for the mechanician whose business it is to properly adjust it. Why do we not employ the same method in dealing with this physical instrument? Why do we not go to the source of all knowledge through the medium of our intuitive self and discover the remedy for whatever defect may manifest? Instead of doing this we continue to try to play upon the instrument that is sadly out of tune and we wonder why we fail to manifest health.

If all the cells that go to make up the upper

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and lower lobes of the lungs were spread out, they would cover a room almost twelve feet square. The lungs cannot act in harmony with the law governing their being when we withhold from them the substance that builds and sustains the air cells of the lungs.

In the following we shall try to teach you how to reach your entire body, playing upon the instrument intelligently. First, find your keynote by the method outlined for you in the succeeding chapter of this work. Now employ the entire scale or octave of this key ascending and descending, treating each man and organ of the body in their order. Begin with the bones. Strike the tone or note in harmony with your key on your piano or some musical instrument to get the exact and perfect pitch. Now intone the word, bones, six times. We use the number six because in the Hebrew Kaballa this number represents the full measure of man. Let the tone slide up and down the scale in accordance with the laws outlined for you in this work.

This done, proceed to treat each man of the body separately in the same manner. Then proceed to the vitals of the body. Treat the

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heart, stomach, liver, glands, kidneys, bladder, gall duct, spleen, lungs and brain in the order named, intoning each word six times ascending and descending the scale.

If you follow these directions explicitly your first effort will so astonish you with results that you will become a confirmed devotee of the system, for it is in harmony with the law governing the instrument.

Do not imagine that because you get such wonderful results with your first effort that you have learned to play on the instrument. You have no more accomplished this than the beginner masters the violin with his first lesson, but the continued practice each day of this exercise will develop such tone and power that you will be overjoyed with the result.

As you proceed with these exercises your intelligence will naturally register what your system requires for sustenance. This is the natural result of the application of a natural law, it is the result of vibrating the entire body in harmony with the law. Intelligence is registered in every atom of your body and knows its needs and sends the request forward to the general receiving station or brain. Then do not

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be a slave to appetite, but let your appetite be the product of the intelligence that has residence in your body.

It must be apparent to you now that you can never excel in the art of singing or speaking until you first prepare the instrument and learn how to play upon it. Do not be deceived by the idea that because you possess a good voice that you can by employing some teacher of voice culture become a great prima donna or artist. They may succeed in teaching you music as far as they understand it and improving your voice temporarily. But muscular contraction is the inevitable result of such teaching and the final loss of a voice that might have become immortal, as witnesseth some of the modern artists who blazed as a star of the first magnitude in the musical world for a time and then sank below the horizon.

There is no short cut to perfection and unless the student is ready and willing to pay the price they can but make a dismal failure of the attempt. When you first examined the contents of this book, you probably thought it contained much that was irrelevant to vibratory intoning, but if you have faithfully and studiously fol-

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lowed its pages you have doubtless corrected your first impression.

Set aside thirty minutes each day for your exercise and religiously keep the appointment. Get up thirty minutes earlier in the morning and go through your exercise and the whole day will be filled with pleasure and profit instead of dragging along and leaving you exhausted and irritated at evening.

You will face the day and its duties with increased energy, a feeling of confidence and a spirit of buoyancy such as you have never known. In this frame of mind you will naturally register a higher and better character of thought in the cellular construction of your body and thus finally attain the goal of perfect health, as well as the consciousness of knowing that you are master of your thought therefore master of your temple, and are not subject to outside influences as the unillumined.

This brings us to the third division of the trinity, or intelligence. There is a vast difference between wisdom and understanding. Wisdom may embrace the knowledge of conditions and things, but understanding is the correct application of that knowledge to the art of liv-

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ing. The Wise Man asked for wisdom and his request was granted, but in later years it occurred to him that there was something more than wisdom, hence he admonishes his son in the following language: "My son get wisdom, but with all thy getting, get understanding."

Wisdom may embrace all there is to know concerning the instrument and the art of playing upon it, but without the proper understanding of how to apply the latter to the former the result can be but one of confusion. We may possess wisdom and knowledge without understanding. Man has the wisdom and knowledge to perfectly construct a dynamo and generate the electric current, but who is there among us that understands its origin, essence or action? Again we say, our absolute knowledge is limited to that which we are able to demonstrate.

The continued practice of the exercises outlined for you in this work will bring to you a certain degree of knowledge that can eventually be classed as understanding. Because you will be able to demonstrate to your satisfaction the absolute truth of the principles sought to be inculcated.

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Intelligence in a greater or less degree permeates all sentient life, hence the greater degree of life you manifest there will be a corresponding increase in intelligence. As the intelligence increases your horizon will expand, your understanding will broaden and you will have experienced a new birth and begin to live and not merely exist.

CHAPTER XIV.

VIBRATORY INTONING.

We come now to the last and very important lesson or chapter. You cannot go through this book and say this chapter is more important than another. There is not a chapter in the book that does not fill its place and teach its lesson and the student cannot, at the peril of failure, afford to slight any one of them. All that has gone before has been but preparatory to this, and if you fail it will be because you thought you knew more than your teachers. Master each principle that we have sought to teach you before beginning the practice of the Art of Arts, that of Vibratory Intoning in harmony with the universe and therefore in harmony with yourself.

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First write your full name, including your mother's maiden name upon a piece of paper, then set aside each consonant and vowel in a table by themselves. If a consonant or vowel occurs more than once in the name it is necessary to write it in your table the second time. If a married woman, include your mothers maiden name, as you are as much a part of her as you are of your father and do NOT use your name by marriage, because it is a name that you ASSUMED at the altar.

There will be some letters not represented in the scale of music, you arrive at their value thus:

1	2	3	4	5
Sun	—Mercury	—Venus	—Mars	—Jupiter

A.	B.	C.	D.	E.
J.	K.	L.	M.	N.
S.	T.	U.	V.	W

6	7	8	9
Saturn	—Uranus	—Neptune	—Moon.

F.	G.	H.	I.
O.	P.	Q.	R.
X.	Y.	Z.	

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Take the name, Parkington, one of the authors of this work for an example, and notice how it is worked out. The letter P, comes under the figure seven and under the planet Uranus. The letter A, under the figure one and under the sun. The letter R, under the figure nine and under the Moon, the letter K, under the figure two and under Mercury. The letter I, under the figure nine and under the Moon. The letter N, under the figure five and under Jupiter. The letter G, under the figure seven and under Uranus. The letter T, under the figure two and under Mercury. The letter O, under the figure six and under Saturn. The letter N, under the figure five and under Jupiter. Where a letter occurs more than once in a name it doubles its value or intensity. This name is made up of two parts Uranus, one part sun, two parts Moon, two parts Mercury, two parts Jupiter, one part Saturn.

Now by consulting the chart in the back of this book you will notice the different colors belonging to each planet. In your imagination mix these colors in the exact proportion to the parts indicated in the name, the color

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or shade resulting from this mixture being the rate of motion in color of the party. If you cannot do this in your imagination, get a small box of water colors and make the experiment, being very careful not to use more or less than is indicated in the name.

You will notice that the vowels occur in their order under the numbers, one, five, nine, six, three, which, added together and reduced to their lowest digit yields the figure six, which number represented the full measure of the man under the ancient Hebrew Kaballa. The letters W, and Y, are never used as vowels in this system.

Now take the same name and put down the numerical value of each letter following the same process as you did with the planets. Add the total of the ten letters comprising the name and reduce to the lowest digit and you have the numerical value of the name. In this case the name vibrates to the number eight, embracing the entire octave and if you compounded your colors correctly you will find you have a golden yellow. Again consulting your chart you will find that the planet Neptune comes under the figure eight and its color is the

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Golden Yellow ruling the Liver Man in the body.

Then for this party to find their true keynote they will BEGIN WITH THE LETTER C, being the first letter of the scale and count forward eight, thus, c, d, e, f, g, a, b, c. It is apparent that the keynote of this party is octave C. You will notice that the letter C, falls under the number three and under the planet Venus. The number three represents the trinity or the principle that runs through all creation. Cause, operation, effect. Physical, mental, spiritual. Physiology, Psychology, Philosophy. Vibration, color, sound. Father, mother, child, etc. The planet Venus, as noted, embraces all that is commonly understood by the word, love. Then one whose keynote is the octave C, would be able to understand and apply this principle throughout the entire octave blending all the different tones and colors in perfect harmony.

By consulting the foregoing chart you will discover that the letters, A, J, and S, fall under the figure one, under the planet, the Sun. The letters B, K, T, fall under the number two and under the planet Mercury. By glancing at

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the chart you can find the number and planet under which any letter of the alphabet falls.

At this point we will give you a short delineation of the top row of letters beginning with the letter A, and finishing with the letter I, and whatever is said of them is true regarding any letter found in the same row, reading from the top downward. Thus, the letter A, comes under the figure one, and under the sun, also the letters J and S.

The letter A, comes under the figure one, and under the Sun. If this should prove to be your keynote, by developing Medulla breathing as taught you in harmony with this tone you will find increased circulation, buoyant health, a sunny disposition, initiative power, creative force and the power of expression will result from your efforts.

The letter B, comes under the figure two and under Mercury. If you find the letter B, to be your keynote in life, by the same process as indicated above you develop this tone throughout the entire octave and you will find a disappearance of the inclination to be unsettled in mind, an ease of breathing and respiration you never thought possible, the disappearance

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of a tendency to sudden states of depression and a wonderful increase in power of expression.

The letter C, comes under the number three and under the planet Venus. If this is your keynote, by adhering to the method outlined to you in this book, you will develop a tone that will cause you to cease the practice of many little things that offend and irritate your friends, there will be a corresponding increase in sunniness of disposition, the voice will lose much of its power to wound, there will not be present the tendency to become sarcastic at times, the complexion will become that of youth and you will reflect a degree of health that will astonish your acquaintances.

The letter D, comes under the number four and under the planet Mars. If this is your keynote develop this tone to its fullest capacity and you will find a disappearance of the tendency to be sluggish at times, a creative energy will seize you, you will make an effort to bring to manifestation things that have long lain in your memory as dreams, there will be such an added impulse to all the organs of the body that you will reflect continuity of pur-

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pose instead of doing things in a more or less desultory manner.

The letter E, comes under the figure five and under the planet Jupiter. If this is your keynote, develop it in harmony with the laws set forth in this work, and you will find the tendency to overeat disappear, you will want to develop your talent in art, whether it be painting, music, sculpturing, landscape gardening, or whatever turn of mind it may seek to manifest, it will seek to beautify the home within and without and you will experience such a spirit of restfulness and happiness as you have never known.

The letter F, comes under the number six and under the planet Saturn. If this is your keynote, be very careful to follow explicitly the directions given you for development of tone, because when you learn anything it is very hard for you to correct it if you have made a mistake. You will find yourself more tolerant, the tendency to be severe will be lost, you will reflect your real self more, you will lose the tendency to be sombre, cold and critical and will see life under a much different ray. Your character will take on a finish and solid-

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arity that will be the admiration of your friends.

The letter G, comes under the figure seven and under the planet Uranus. If this is your keynote, let the development be by easy stages, more so than the ordinary key, and you will find a disposition to study deeply into the hidden and secret things of life. Your ability to express will increase at a tremendous pace and you will perhaps want to write short stories that will have a ready sale because of their unusual character. There will be a disappearance of a tendency to hide or cover your real self, your society will be sought and cultivated by those who appreciate learning and your health will be all that you desire.

The letter H, comes under the figure eight and under Neptune. The keynote of this letter is the same as A, but being a minor and a consonant its vibration is different. Develop the tone of A minor according to the method given and you will find a tendency to biliousness disappear, your complexion will clear and your eyesight will improve, digestion will become normal, headaches will disappear, and you

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will become natural and normal in habit and deportment.

The letter I, comes under the figure nine and under the Moon. Counting backwards from the Moon the full octave will bring you to the number two and the planet Mercury. As the Moon reflects the light from the sun, so the I of you reflects the light from Mercury which planet rules the mind. Hence B minor is your keynote and reflects your real self. Cultivate and develop this tone and you will experience a poise of mind and body that you have never known. Your power of concentration will increase, your power to think clearly will also increase and you will find yourself in harmony with much that hitherto annoyed and depressed you. You will be able to solve problems that present themselves with comparative ease.

In working out your keynote you begin with your full name including the name of your mother omitting the name you assumed if a female and married. Now proceed to find the numerical value of your name following the method outlined in the name of Parkington, and whatever be the total look in the chart,

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find the number and the keynote appears just underneath.

The name Sara Abbott Parkington works out thus. S, 1, A, 1, R, 9, A, 1—1 plus 1 plus 9 plus 1 equals 12. One plus two equals three. The figure three then represents the vibration of the name Sara. A, 1, B, 2, B, 2, O, 6, T, 2 and T, 2. 1 plus 2 plus 2 plus 6, plus 2 plus 2 equals 15. 1 plus 5 equals 6 or the vibration of the name Abbott. P, 7, A, 1, R, 9, K, 2, I, 9, N, 5, G, 7, T, 2, O, 6, and N, 5. 7 plus 1 plus 9 plus 2 plus 9 plus 5 plus 7 plus 2 plus 6 plus 5 equals 53. 5 plus 3 equal 8 or the vibration of the name Parkington. Now add the numerical value of Sara to that of Abbott and add the vibration of the name Parkington, thus 3 plus 6 plus 8 equal 17. 1 plus 7 equal 8, or the number indicating the keynote. Look under the number eight and then read what is said concerning the letter H. This is the method to pursue in determining your own keynote.

Having this, and following the laws taught you in this work you will soon learn to vibrate in harmony with the universe and experience the power of Vibratory intoning.

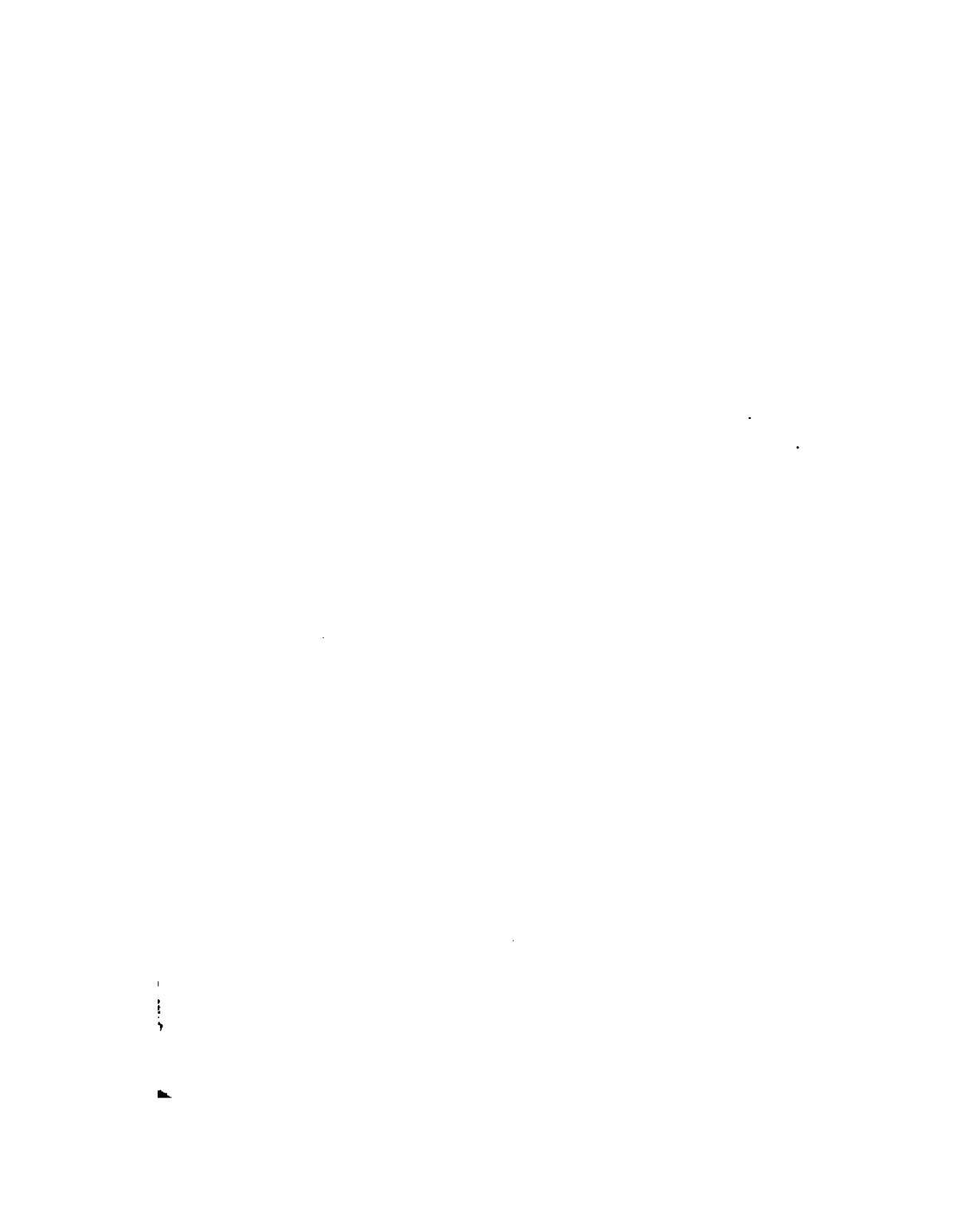
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Names of the planets, their color and their correspondents in the body.

Name	Color	Correspondent
Sun	White	Heart ; SPINAL CORD
Mercury	Quicksilver	Solar plexus and vocal chords.
Venus	Bright straw	Kidneys, Throat, except vocal chords.
Mars	Red	Genitals.
Jupiter	Green	Stomach and intestines.
Saturn	Blue	Spleen and the bones.
Uranus	Ultra-Violet	Lungs.
Neptune	Golden Yellow	Liver.
Moon	Silver	Brain. ; BREASTS

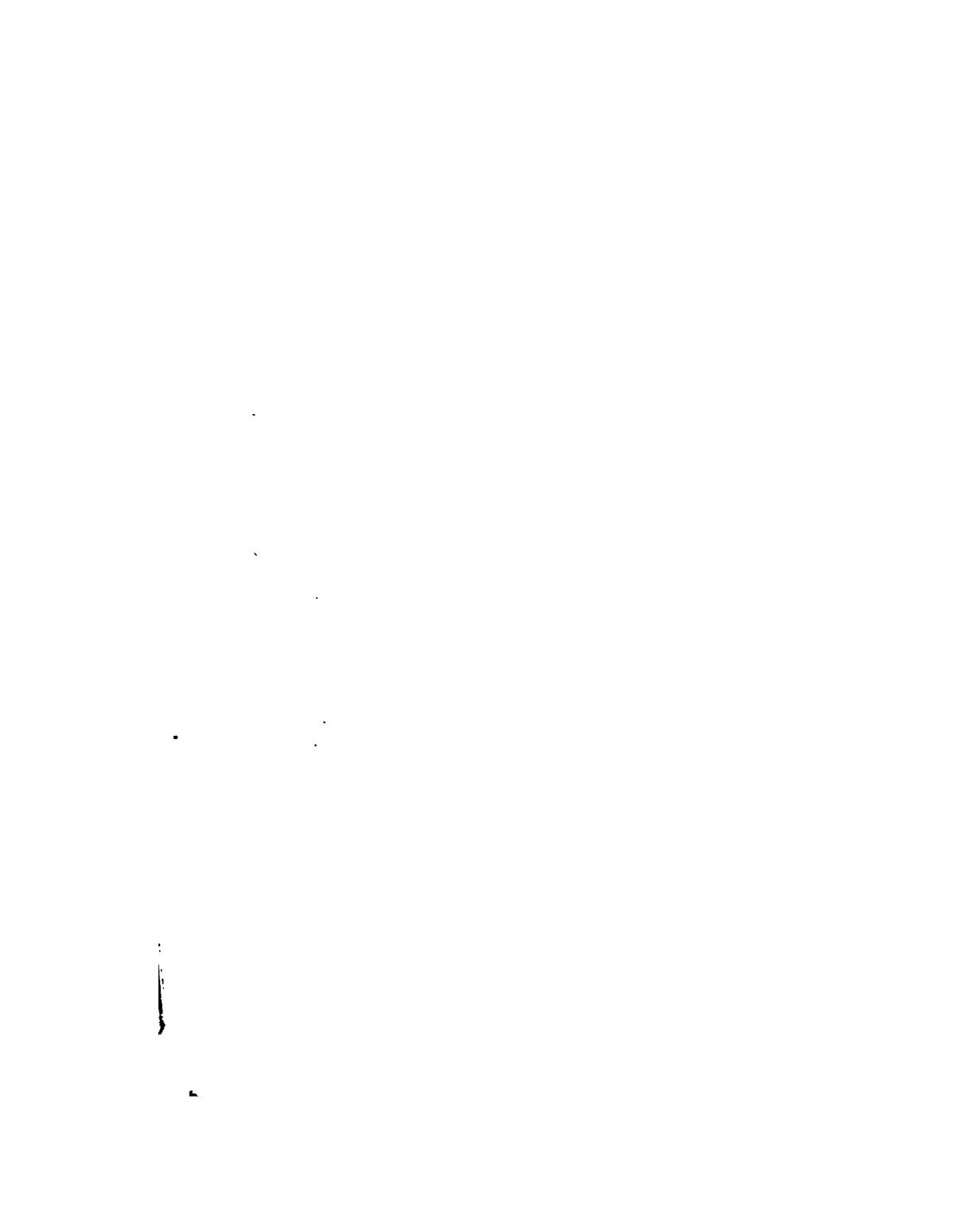
POEMS

By PHYLOTUS.



THE CHEMISTRY OF LOVE.

The chemist of Love
Takes this perishing mould,
And though made out of clay,
Transmutes it to Gold.

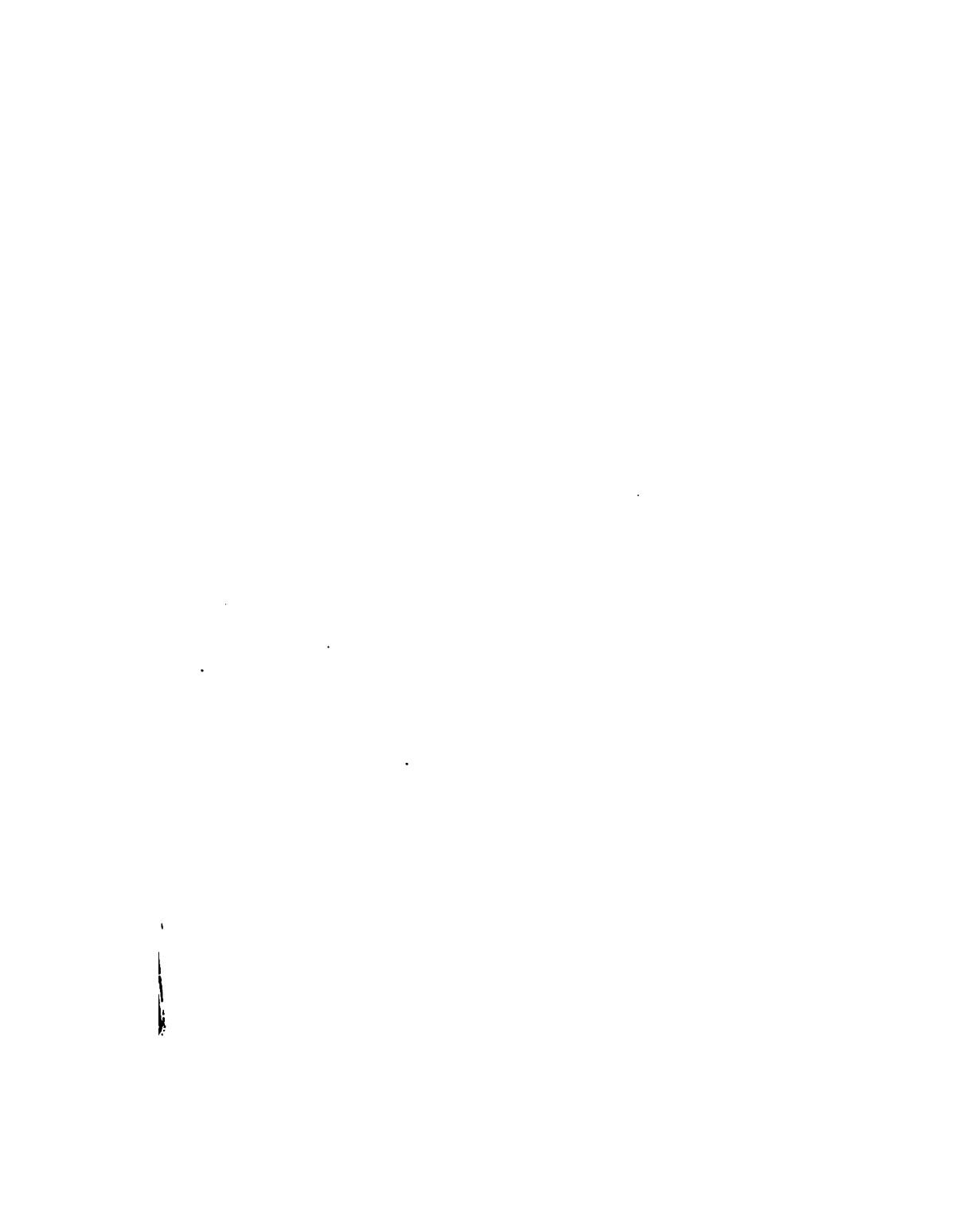


LIFE WITHOUT LOVE.

Life without love, is the night without stars,
The day without the bright sun in the sky,
Like music without the measure of bars,
Like the lost power of sight to the eye.
Love to the heart is like dewdrops of pearl
That nestle so close to its petals of gold,
Life without love is a meaningless whirl
That stifles and chokes the breath of the soul.
Life without love is like feast without guest,
Like orphans that wander a star-bereft sky,
Life without love missed the highest and best,
Life without love must sicken and die.

A WISH.

Sweeter than roses, or lilies white,
Brighter and higher than stars of light,
Bridging the depths of the deep blue sea,
Reaching from time through eternity
Greater than monarch or conqueror crowned,
Reaching the universe, within, around,
'Tis a gem that's called "The crown of Love."
Fashioned by the Master Mind above,
And I wish that you enframed may be,
In a Love that is known to such as He.

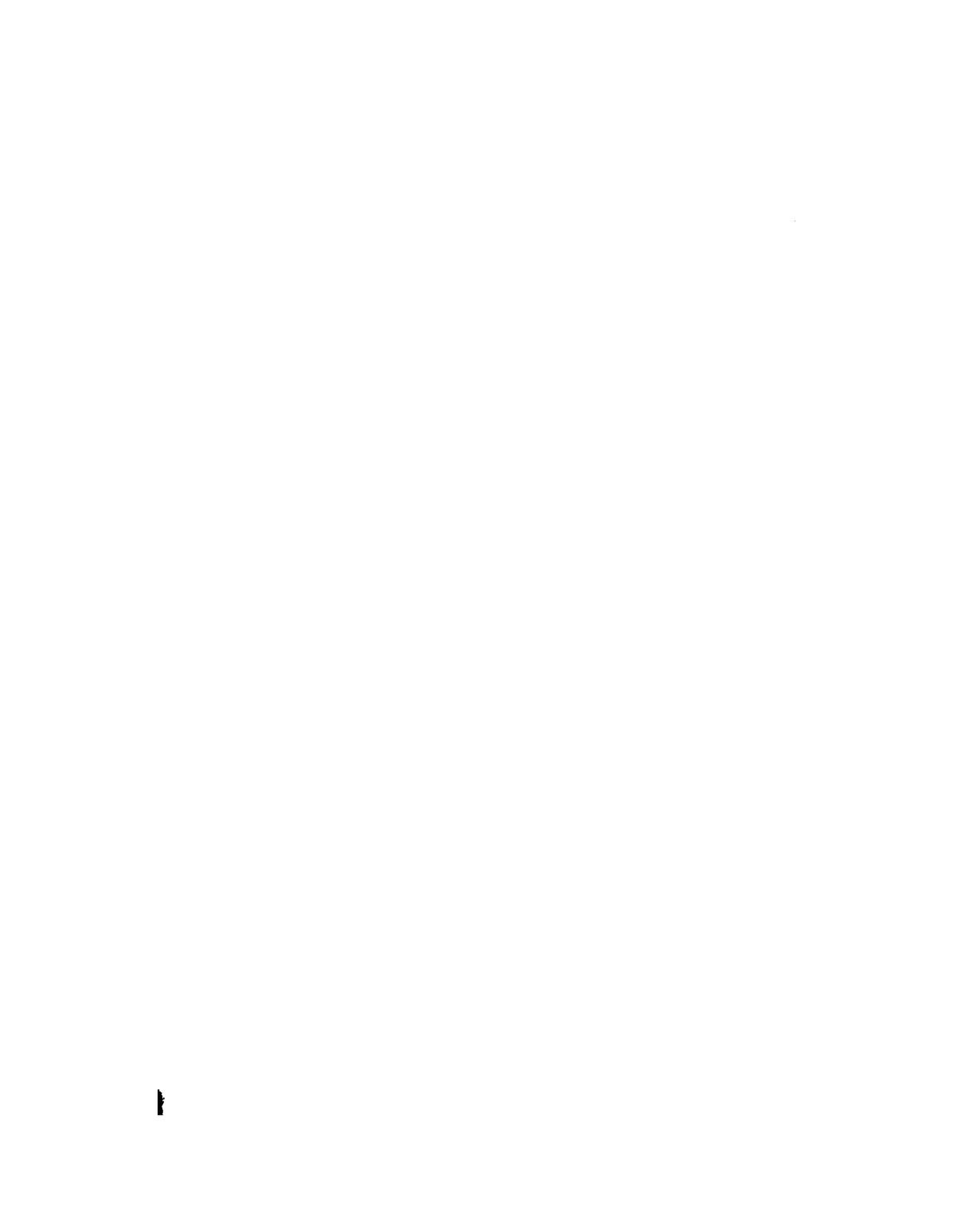


SHADOWS.

The shadow is, because there first is light,
And it exists because the first endures,
Why do men grope in grossest night
When only shadow dark allures?
Because vile sin with their deeds are mixed,
They linger in the thick'ning cloud,
The outer man on the outer fixed,
Hears not the Spirit man that cries aloud.
And so the shadows thickly fall
Across the path their foot-steps tread,
They lose the real, forget the "All"
And mingle with the fallen dead.

CREATION.

Silence, undisturbed by thought,
Throughout the universe held sway,
The Master Mind a vision caught
There dawned a grander day,
A day, in whose creative mind,
Vast worlds sprang into space,
Stars linking with their kind,
And rushing comets interlace.
Solar systems knew their bound,
And moved in harmony precise,
Discordant notes were nowhere found,
Beneath Omniscient eyes.
He thought again, and out man stood,
With perfect motion shod,
Out from universal motherhood,
Came the masterpiece of God.



WHO DO I LOVE?

I turn and ask my heart
To tell its story, true,
To itself, all things apart—
And then I know, 'tis you, 'tis you.
I ask my spirit whence its strength,
To be, to dare and do,
My love would measure any length
For you, dear heart, for you.
When storms across my pathway swirl,
And thorns would grow, where daisies
grew,
A form I see above the whirl,
'Tis you dear heart, dear heart, 'tis you.
With all thy love, I am content,
And in thy love my soul is free,
Heart answers heart, and loves cement,
Binds me to you and you to me.
I know a spot where love bestows
Its inner self, like falling dew,
The outer sees, but the inner KNOWS,
So my soul KNOWS it loves but YOU.

MUSINGS.

Like the waves from the mighty deep,
Which, in their dumb way speak
And tell of the depths from which they sprung.
So my thoughts arise in me
Coming from God's mighty sea,
And tell of brighter worlds to come.

As they break upon the strand,
Washing white each grain of sand,
And then roll back into the deep,
So my thoughts burst on my soul
Making the imperfect whole
Then pass on, but not to sleep.

For as the waves mix with the sea,
Dancing on its bosom free,
Or sink down to rise again.
So as my thoughts rush on through space,
With other minds to interlace
Let me sing a glad refrain.

SILENCE.

I had rather live in quiet peace,
Alone, within the silence and my thought,
Where murmurings of the flesh may cease
And only that survive which Spirit wrought,
Free from the wrangle and the jangle of the
world.

To live in such a world as this,
Just long enough to put my armor on,
Would bring me unalloyed bliss
And haste the coming of my dawn;
Free from the wrangle and the jangle of the
world.

Let me withdraw just long enough
To well adjust my spirit self to Him,
And then the way may be both bold and rough,
There can no storms of earth my spirit vision
dim,
And I will not hear the wrangle and the jangle
of the world.

“Then what you are will speak so loud
I cannot hear just what you say,”
For the spirit man sees thru the shroud
Of personality and clay;
And my ears are deaf, to the wrangle and the
jangle of the world.

WHISPERINGS.

Thy forest has a thousand ways,
And each bird sings its different lays,
Nor sounds an alien note.
For here in this mighty wood,
None can know thee but the good,
And read what God has wrote.
All nature is in tune,
In woodland and on dune,
For here, no discord may transgress,
Here the Master Artist weaves,
His gorgeous colors in the leaves,
And silently awaits our thankfulness.
Oh, that I could this lesson learn,
Thy perfect rhythm to discern,
And move with Silent tread;
Far up the heights, where 'twould unfold,
His fullest pleasures yet untold,
And be in pleasant pastures led.
To drink from Lifes' unfailing fount,
Where endless ages do not count,
To man's unfolding soul;
To eat that fruit from the Tree of Life,
Free from envying and strife,
And I am at last made whole.

A VISION.

I see a vision, coming nearer,
It tunes a vibrant chord in me,
Years go by, 'tis growing dearer,
It is a world that is to be.
It is a world where men forget
All sorrow, grief and dismal pain,
Where only Love will Love beget
And music sing Love's sweet refrain.
Walls of steel and stone unsealing,
For no longer men invoke
An outward force for inward healing,
Men have learned to bear His yoke.
It is a world where men are doing
Everything in His great plan,
Contentment sweet forever wooing,
And men meet as "Man to man."
Men are known by what they are
And not by what they seem to be,
Caste and class erect no bar
In this world that is to be.



Employed and employer too,
Meet around one festal board,
And everything in me and you
Sits at the shrine of Truth, adored.
Now men vote as they once time prayed,
And the earth is filled with yesterdays frost,
This is the day so long delayed,
This is the world that it is to be.

Employed and employer too,
Meet around one festal board,
And everything in me and you
Sits at the shrine of Truth, adored.
Now men vote as they one time prayed,
And the earth is filled with yoemen free,
This is the day so long delayed,
This is the world that is to be.

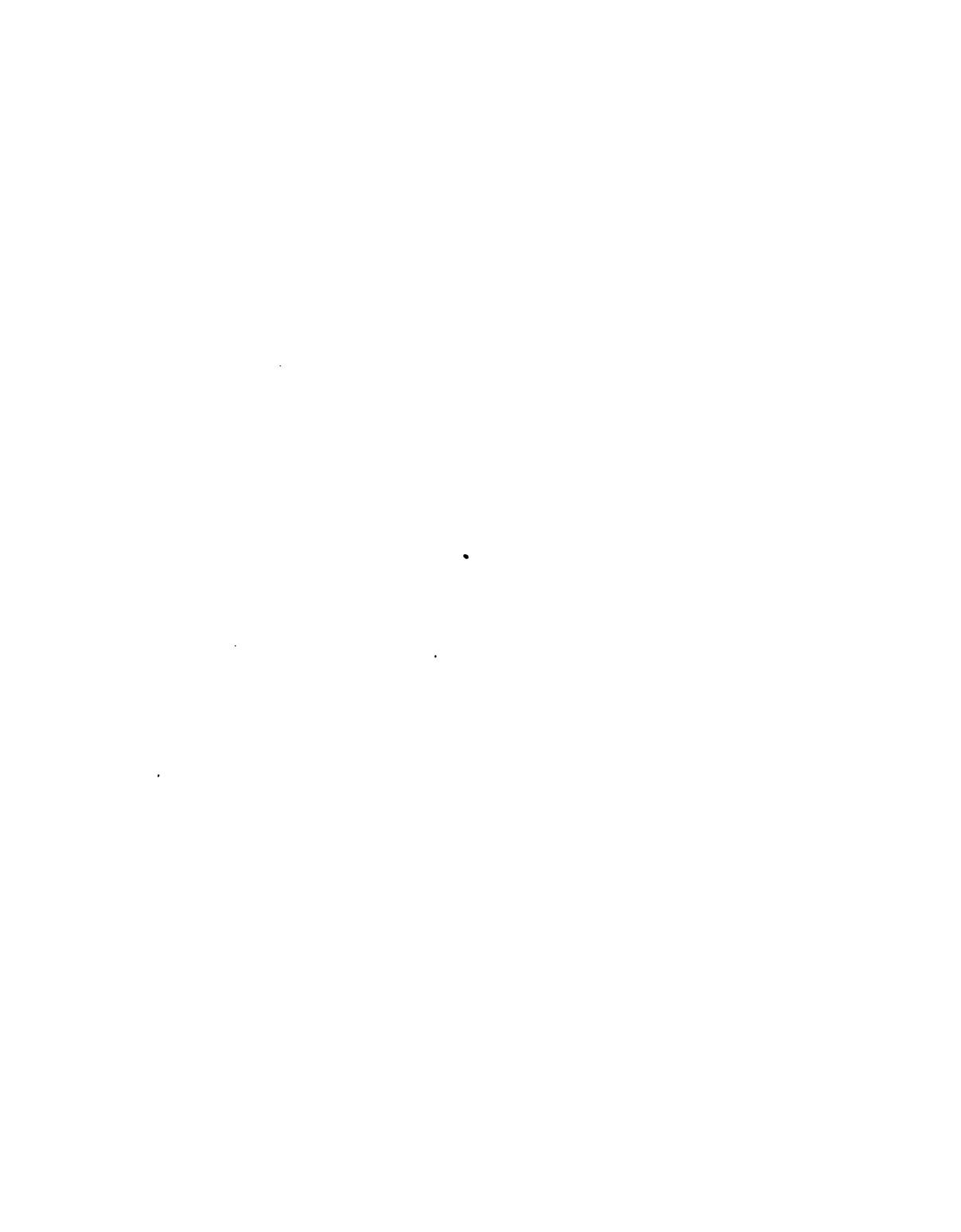
DEATH.

Why do men stand in abject terror
Of thy sure oncoming?
'Tis because of their past error,
And all life's summing.
Thou, when rightly understood,
And proudly met,
Bringeth only tidings good,
With all sails set.
Sails that only bear me nearer,
To the Goal,
To the One who is more dearer,
To my soul.
Then why this wild distress?
Vain regret.
Gladly, in all earnestness,
Pay the debt.
Knowing that 'tis but a shadow,
In the way.
And He "Turneth it to mornings,"
Golden day.

Then forever in His keeping,
As we go,
Let us gladly do the reaping,
What we sow.
Sowing only the creative
In the field,
Knowing it is multiplative
In the yield.

A CALL.

Oh, Thou immortal spirit of man,
Arise from thy lethargic sleep,
And move, as only a free spirit can
Out into the fathomless deep.
The deep of all thought and all action,
The deep of all knowledge, all truth,
Where Law is unknown to infraction,
And men live in perennial youth.
In the realm where all that God is,
Man is, for he is His son,
The shoreless sea of all truth his,
For he and the Father are one.
Vibrations ring true to their color,
Man feels it, and now understands,
That each is adjusted to other
As man follows where the Master has
planned.
Oh world, long lost in disorder,
Oh world in darkness and pain,
Come back from thy record of error,
Come back into Eden again.



MEDITATION.

When the clouds shall lower upon you,
And the way may seem hedged up,
When human trust shall prove untrue,
And you drink woe's bitter cup,
When the sun goes down, and darkest night
Swift erects her ancient bars,
Know that "whatever is, is right,"
And the night brings out the stars.

Then Luna shines in full-orbed glory,
Her silvery rays engulf the earth,
And men may learn the old sweet story,
No night so dark that has not worth;
Pain and anguish, grief and sorrow,
On thy quivering spirit jars,
But the sun will shine tomorrow,
And the night bring out the stars.

When thy darkest night is pending,
And thou seemest all alone,
Know that it will have an ending,
When the shadows all have flown,
When the day-king comes in power
And unlocks night's binding bars;
That may be the brightest hour,
But the night brings out the stars.

THE MYSTIC RIVER.

On the River of Silence we met,
And drifted beyond the dark vale
Of creeds and forms that time set
In a shadowed and mystical vale.
The earth receded from view
With all of its tinsel and show,
We looked for a world that was new
Unfettered by sorrow and woe.
We followed the course of the river,
And heard not the voices that pled,
'Though sometimes the human would quiver,
We knew 'twas the voice of the dead.
There were rapids and cataracts steep,
But the Pilot in safety passed by,
And so we passed on to the deep,
To the deep, encircled in "I".
Led here by that beautiful stream,
Unruffled by "Sound or by foam",
All things are as real as they seem,
And together in Silence we roam.
We search the depth of our being,
And plead for the Light from above,
And are blessed with the rapture of seeing,
That "ALL" is in Infinite Love.
And so from all bondage released,
With sails swung full to the breeze,
Until God and His laws have all ceased,
We will dwell in its harbors and leas.

CRYSTALOTUS.

Like a flower born in June
Shedding forth its rich perfume
Let your soul be all attune
To the willing of your God.
Let there be no hesitating,
Let there be no vacillating,
Only radiance scintillating
As you pass beneath the Rod.

Light, shining from divinity
Will lead you through infinity
And bring you your affinity,
As you search the sky above.
Then on through futurity,
Safe in God's security,
With no incongruity
You shall dwell with them in Love.

Though they leave this tenament,
Know, 'tis but a cerement
And the soul is not content,
In this dwelling house of clay.
Like the Eagle, soaring higher,
'Tis but fulfilling its desire
And is only drawing nigher,
To the One who is the Way.

Angelic hosts attending,
These two Souls so sweetly blending
On their way to God ascending,
Minister with loving hand.
And when their work on earth is done,
And they meet the Perfect SON,
Lo, these two are ONLY ONE,
Having reached the Promised Land.

TO THE WOMAN WHO UNDERSTANDS

I searched across the ages,
I sought 'midst high and low,
I looked among the sages,
To see if they might know,
The pearl I sought with weeping,
Free from error's bands,
Her noble birthright keeping:
This woman who understands.

Free from the world's illusion
Free from man-made ties,
Free from the Old Delusion,
Free from the Ancient Lies.
Safe in her own clear sphere,
Bathed in the Truth she stands,
No gift to man more dear,
Than this woman who understands.

I refuse the shell they proffer,
Though the shell be a dream divine,
She has everything to offer,
And I seek to call it mine.
Stripped of all veneering,
Clean as the oceans strand,
Into the future peering,
This woman who understands.

So I seek not the tinsels glitter,
Nor the sham of a painted skin;
A counterfeit more bitter,
Than the shackles of a damning sin,
So above the world and its wail,
I wait for the clasping of hands,
I wait for the glittering sail,
Of that woman who understands.

A WARNING.

Amid the gloom and disorder, that circles the
spirit of man,
There standeth one close to the border, that
can help as none other can,
Men grope in darkness and terror, choosing
the wrong for the right,
And so they go on in their error, and the bless-
ing goes by in the night.

They struggle and strive for the glory that per-
ishes e'er it is born
And over and over the story, is writ on their
faces so worn.
They heed not the voice of the ages, that calls
them from darkness to light,
And as inward the tempest still rages, the bless-
ing goes by in the night.

They cry at the fate which surrounds them, and
rail at the God of the skies,
They forged the chains that hath bound them,
they did it—"Having not eyes."
They curse the day of their borning, and smirch
with their withering blight,
To them their cometh no morning, for the bless-
ing goes by in the night.

FREEDOM.

Loosed from the moorings of a sinning world,
 I turned toward the open sea,
My flag of Truth at the mast unfurled,
 And my spirit sings, for at least 'tis free.
The Word is the compass that shapes my
 course,
The Life is the chart that guides the helm,
And the Master Mind of the universe,
 Will stay the waves that would o'erwhelm.

I saw the wreckage of drifting hulls,
 On death struck sharp—a hidden rock;
The passions of men, like hungry gulls,
 Fed on the crew that felt the shock.
Oh, woeful wreck, Oh, piteous sight,
 That men forget the God who rules,
And steer their course by a treacherous light
 A Will o' the Wisp of stagnant pools.

The Master leads to an open way,
Where the sea is calm and the breezes blow,
It is never night, but always day,
And the way is plain—to those who know,
The daring soul that tries its wings,
To cross the circling ages span,
Will come at last where the spirit sings,
Himself a Master, and a MAN.

TWELVE.

In the far off ages of the long ago,
The clock of time struck one;
And man moving on his journey, slow,
The circle of the dial begun.
Who knows how many weary centuries went by
To graves, in the long departed past,
While man, in his embryonic state there lie,
Until the dawn should break at last.
And as the faintest ray of truth flits through
The clouds that lowered upon his way,
The clock of time told the hour of two,
First harbinger of the dawning day.
The path led on by the door of death,
And those he loved, passed through its portals
dark,
His hopes, his fears, hung on the passing of a
breath,
But through it all there shone the glimmer of
a Spark.
The heart-strings snapped and reason reeled
As the penalty, transgressions law exact,
And through the dark domain of death there
pealed
A groan, as he suffered on his self-created
rack.

A groan that shook the universe, and God
Bent down to hear the faintest whisper, man
Embalmed with tears, and uttered with a sob;
Then the clock of time told the hour of three.
Oh, the mighty tides that come and go,
Of joys, and hopes, of fears and sorrows gloom,
Would God, man had not willed it so,
And thus escaped the terrors of the tomb.
The long drawn struggle waxes fiercer still
As he trudges on the length'ning way,
And in darkness takes the path, against the will
Within, that would the higher law obey.
And so he winds his way in gloomy night,
With heart oppressed, and on the path, foot-
sore,
Slowly moving toward the Star of Light;
And the clock of time tells the hour of four.
Pestilence and war, come down in thick'ning
cloud,
And choke the path of advancing peace and
love,
Out of Death's dark warp, he weaves for life,
a shroud,
And sees not the olive branch, or dove.
Earthquakes rend the rocking earth apart,
And shatter all ambitions' dearest dreams,

His temples fall, and falling, break the heart
Of him, whose eyes run down in streams.
Streams that have their origin within the
blood,
While yet the suffering frame is still alive,
And yet there is no staying of the flood ;
And the clock of time tells the hour of five.
Deceit and envy, Jealousy and lies,
Together with black murder mix their sin,
Out of the darkest depths of hell he cries,
Where transgressions law, unpitying, places
him.

Is there none to hear the plea of a repentant
heart,
Who would discard the ways that brought him
low ?

Who will rend this binding law of sin apart
And teach the path wherein he ought to go ?
Oh, man, within thyself is hid the light,
If only thou, will the objective mind transfix,
And listen to "The man within", who knows
the right ;

Let the clock of time tell the hour of six.
The deepest depth on the circled dial is passed,
And now begins the upward journey to the top,
The faintest glow of morning breaks at last

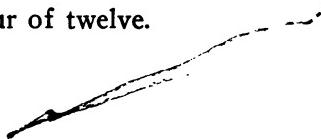
And may there be no halting, lingering stop.
'Tis true, that trials heavy, yet beset the way,
And would discourage him who seeks the best,
But o'er the rugged hills there comes advanc-
ing day
For the tallest peaks now catch the glint upon
their crest.
In all thy strife, there shall with you abide
A faith, that will thy strongest trials leaven,
And through the darkest cloud, walk by thy
side;
Let the clock of time tell the hour of seven.
Misunderstood, and by some doubted,
Is a lot, that to your portion falleth due,
But within thyself, all foes are routed,
If to thyself thou art always true.
Patience must possess your soul, and strengthen
thee,
When in the path you find obstructions bold,
When the outer man is blind then the inner
man can see,
And will a path to the outer man unfold.
Then as you climb toward the utmost goal,
Let the inner man, the wheel, manipulate,
And it shall be the saving of your soul;
Let the clock of time tell the hour of eight.

The way grows brighter now, and yet there
lurks
Within the hidden path, the Serpents tongue,
Watching those, who from their bounden duty
shirk,
And from their hearts is further sorrow wrung.
Man learns his lesson slow. Experience no
bargain makes,
But the last farthing of indebtedness demands,
If wilfulness or ignorance fathers the mistakes,
And thy own works is fruitage of thine own
hands,
Three quarters of the circle now is done,
And man is tempted here to drink the wine,
Stay thy hand, the victory is not won;
Let the clock of time tell the hour of nine.
As man draws nearer to the fire, intenser is the
heat,
And faster doth the withering flame consume,
So as we come closer to Truth's blazing seat
The outer man, to sin, becomes immune.
The power is man's, to do, or dare to be,
What he will, or will not, in his life express,
The outer, or the inner man, will see
All good, or empty husks and nothingness.

Within the Silence shall the MAN discover
Truth,
For the image of his God was placed there,
when
Man dwelled in his element, with innocence
and youth;
Now the clock of time tells the hour of ten.
Now hotter is the fire, and fiercer is the flame,
That purges all the dross and separates the
gold,
But as earth's purest gem from the hottest
furnace came,
So the inner man must the outer man unfold.
To understand that hidden mystic law,
That fire consumes that which is linked with
death,
So we must pass the way which God foresaw
When He created man, by the breathing of a
breath.
When the fire completes its work, and there is
nothing left,
Unfit to occupy a place in an exalted heaven,
Then man may stand alone, of ignorance bereft
And the clock of time may tell the hour eleven.
As in this closing hour the thief outcried,
And pled for grace in his extremest woe,

So, when the outer man in solitude has died,
The inner man, "The better way" will show.
Then that Omniscient eye that scans Immensity,
Will lend a light, that casts no shadow or a
cloud,
But illuminates the universe with its intensity,
Where not anything that staineth is allowed.
'Tis here that all the purified may touch high
noon,
No longer in the depths to toil and delve,
The power is in THYSELF. Learn, late or
soon.

Now let the clock tell the hour of twelve.



FUTURITY.

In departed ages, when time was young,
The God-head loved, and a child was born,
Its likeness pure, on the form was hung,
And its image was like the light of morn.
It dwelled in a realm of eternal bliss,
And knew no thought of a withering blast,
The zephyrs touched with the softest kiss,
And the song-birds sang their lay as they
passed.

They sang of a dream that God conceived
When He came to anchor in the port of love,
It, the richest blessings of heaven received,
For they knew no richer in the realms above.
'Twas a gift that only the Gods could give,
Replete with life, and with pleasures full
'Twas the perfect way which man should live,
As pure as snow and as white as wool.
But the Tempter came and the image fell
Far down the heights 'pon which it stood,
And farther, farther to the depths of hell,
It found the vile, but lost the good.
In a maize of sin and doubt and greed
Tangled with hate and entwined with strife,
To the highest and best it gave no heed,
For it had lost its hold on Eternal Life.



So the Word came down in the guise of Love
And dwelled with men in a house of clay,
'Twas as innocent as the Turtle Dove
And came to lead in the better way.
Across the path the storm-winds blew,
And hailstones fell enwrapped with fire,
The lusts of men their virtues slew,
For they linked their minds with lust's desire.
The path they trod was strewn with death,
And misery stalked across the land,
Suffering tinged their painful breath
And their hopes were built on sifting sand.
When he came at last to extremest woe,
And would with his WILL to his Teacher
turn,
He found that his Maker had made him so,
That he must sit at the shrine of Truth and
learn.
'Twas a lesson of Love that the Word would
teach,
As deep and as high and as wide as God,
That would from the highest to the lowest
reach,
But every child must feel the "Rod."
'Twas their's to grope in a night of sin,
'Twas the price they paid for the woeful fall,

The toll that all pay who would "enter in"
"For the trail of the Serpent is over them all."
At last there bloomed a beautiful flower,
Enshrined with Love and blessed with Grace,
She nobler grew each passing hour,
And the light of His love shone from her face.
She ignored the false and embraced the true,
Her eye was fixed on the distant goal,
She knew that TO KNOW was to live anew,
And find the balm for a wounded soul.
Although the path was strewn with grief,
And the rocks were sharp and the pain intense,
She knew that the Truth would bring relief
And to her soul sweet recompense.
And so she walked with a stately tread,
Through a sea of hearts that bid her stay,
But she knew they were of the living dead,
And she would not turn from the "Better way."
Till at last she reached the mountain height,
Where the Truth outshines the Solar Sun,
And His children dwell in a bursting light,
That shines from the throne of The Holy One.
'Twas not in a land beyond this sphere,
Where she attained this wondrous birth,
But by overcoming in the battle here,
She won her heaven by conquering earth.

Many there came, and pressed their suit,
And thought in her, they'd possess the "All."
They were budless trees, without the fruit,
And tinctured and tarnished by the fearful fall.
'Till at last I saw a pilgrim strong,
Plodding along his way intent,
Rising beyond the babbling throng,
Determined to scale the battlement.
His ears were deaf and his eyes were blind,
To the lures of life that men call sweet,
For he sought the higher life to find,
And would sit and learn at the Master's feet,
The road was rough and the thorns were keen,
That bruised and pierced the man of flesh,
But "Ear hath not heard, eye hath not seen,"
The power that spurred to toil afresh.
The fire was hot, but hotter grew,
As he approached his soul's desire,
The inner man, the outer slew
And cast the dross in consuming fire.
Fair hearts across his pathway tread,
And plead for just one hour of bliss,
But "Thou shalt not," his Master said,
And he would not lose yon world for this.
The path was rough and sometimes dark,
That led to the light beyond the earth

But the man within “Pressed toward the mark”,
For “The Prize” that had intrinsic worth.
I saw him climb, ’till on his brow,
There fell the light from the orb of Truth,
That lighted the path, and taught him how
To live again, and renew his youth.
He stood at last on the height beyond,
Where all that was, was only good,
And everything that the soul is fond
Flowed from the Love of the Fatherhood.
I saw him search this land of rest
With an eye that saw beyond times’ span,
He looked for her whom the Gods had blest;
The perfect woman for the perfect man.
They met on a plane removed from sense
Of all that the outer man enjoyed,
They knew that the lasting recompense
Was to do the will that God employed.
So they strolled through bowers that dripped
 with myrrh,
And heard the songs of paradise,
She loved but him, he loved but her,
For they were but one, in the eyes of Christ.
The path leads on, Truth is their guide,
The Eternal God, security.
This is the Fount that opens wide,
And its shores are all Futurity.

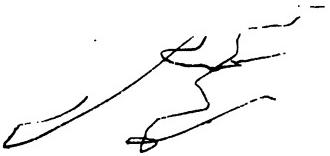


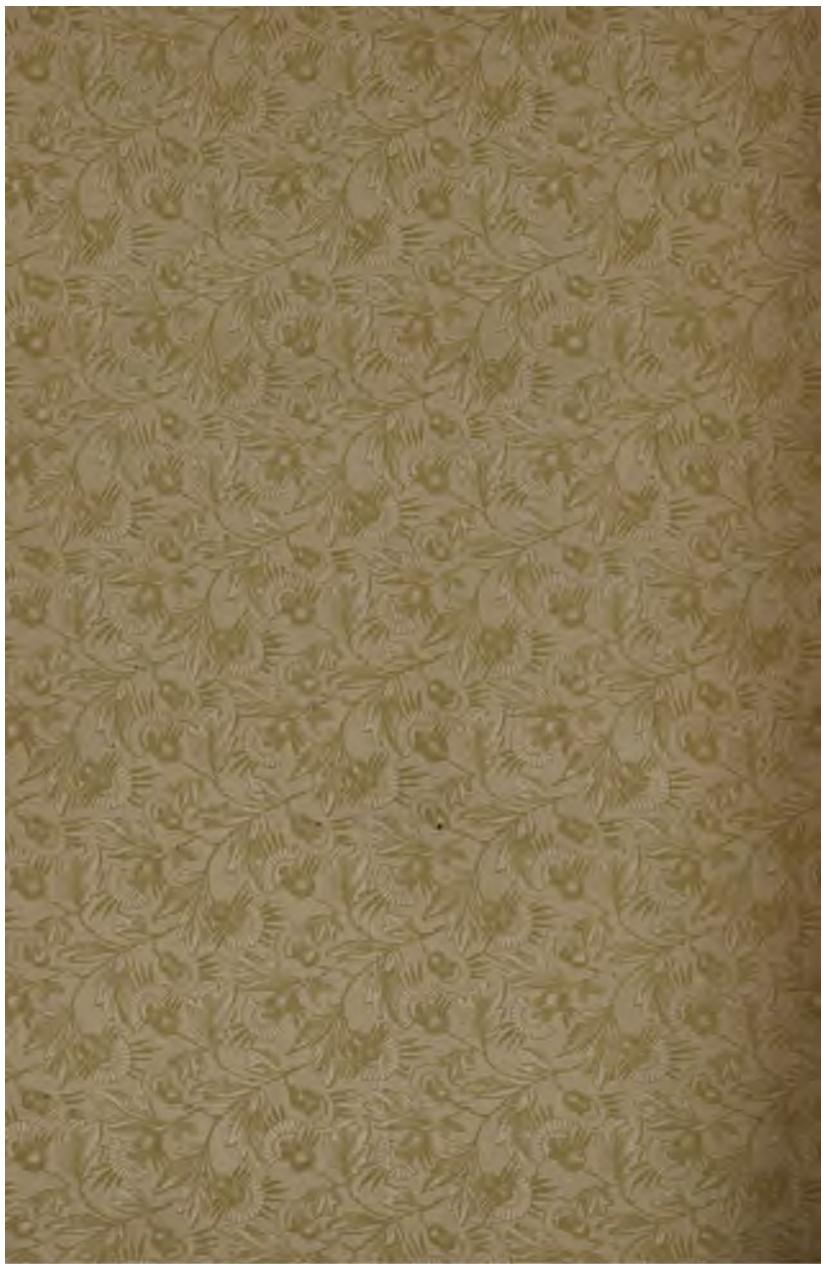
FAITH.

(These lines were suggested by two little sparrows,
building their nest in the mouth of a cannon,
mounted in Pershing square, Los Angeles, Calif.)

This iron-throated monster, no longer deals
with death,
For stilled is the hand that fed it, and hushed
mad passions breath.
And so in simple faith, you build a place
called home,
Would men could learn this lesson, and let
blind strife alone.

But with the coming years, as Truth spreads
out her plan,
We will have done with fears, and deal as
“Man to man.”
The world will stand in wonder, for martial
strife shall cease,
No longer rent asunder, but dwell in love and
peace.





JOSEPHINE NERI

